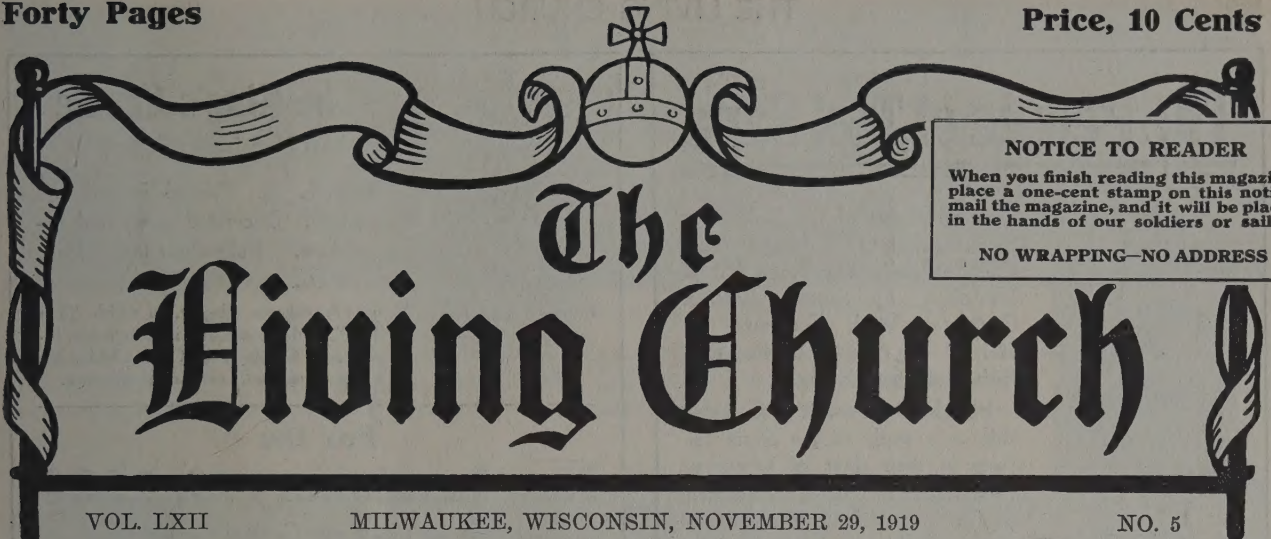


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VOL. LXII

MILWAUKEE, WISCONSIN, NOVEMBER 29, 1919

NO. 5

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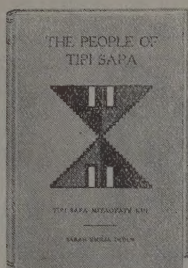
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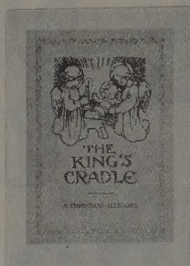
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VOL. LXII

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 29, 1919

NO. 5

EDITORIALS AND COMMENTS

The Church's Programme



FOURTY-TWO million dollars is a great deal of money. "Million" rolls so easily under the American tongue—when "Billion" is not substituted for it—that we have come to think of a million as a mere bagatelle.

If the Wandering Jew had started on the day of our Lord's Nativity to set aside a dollar a day as a fund for his old age, he would not yet have attained his first million; and he would not have saved forty-two million dollars by that method until the year of our Lord 115068.

If the Nation-wide commission should set a fixed day and place at which the entire sum should be presented, and it were possible that it all be presented in gold coin, the weight of the accumulated offering would be about one hundred tons.

Yes, forty-two million dollars is a stupendous sum.

But the Church has evolved a programme that calls for that amount of money if it is to be carried into effect. Our emphasis must be upon the programme. What does it involve?

For the first time since the American Church began, we have a definite programme for our own country. It was a weakness of our previous missionary policy that it always centered about foreign work; work that was good, that was greatly needed, and that was much more picturesque than anything that we could offer at home, but yet work that did not embrace our primary duty of helping to Christianize our own country.

More than three fourths of the \$42,000,000 asked for is to be used in our own land. Let us review some of the chief elements in our domestic programme.

A work of Christian Americanization is called for. A bureau for that purpose has already been created in the Board of Missions. A very comprehensive survey of opportunities has been made.

The American Church is on very cordial terms with the Churches of eastern Europe. The immigrant from Russia, Greece, Roumania, Serbia, and the Balkan states generally comes to our shores with the admonition from the priest at home to go to the Episcopal Church for any required offices, if a priest of his own communion cannot be found. In a cold and unfriendly country, the Episcopal Church is the one friend that, in the haziest sort of way, the immigrant expects to find. And—*mea culpa*—we know only too well that, on the whole, we have not showered the evidences of our friendship upon him.

But this Church has the best opportunity of any agency to make a good American of the eastern immigrant. We shall not try to make him an Episcopalian; we shall hope rather to make a good citizen of him. We have a unique opportunity in this regard such as even the Red Cross does not have.

Out of three fourths of a million of the Czecho-Slovak population of our country, two thirds are said to have no religious affiliations and thus no spiritual guide in the process of becoming Americans or in their progress toward the Kingdom of God. Russians, Greeks, Roumanians, Jugoslavs, Syrians, Albanians are members of the Orthodox Eastern Communion, and we shall not attempt to disturb their allegiance to it, but we can be of the greatest service to them and to the nation by showing them how to become good Americans and by assisting them in their religious aspirations. Armenians and Assyrians especially desire our friendly help, and the head of the latter community in America is a graduate (unordained) of our own General Theological Seminary.

Mexico is nearly inaccessible to us, but there are more than two million Mexicans in the United States, while the second-generation Mexicans in the state of New Mexico, being American citizens, have a political preponderance in that state. The Church desires to build a chain of hospitals on the Texas and New Mexico side of the border, where hospitals are entirely wanting—as they are throughout Mexico. By ministering to Mexican bodies we may gradually be able to overcome some measure of the sullen and sometimes active hatred of the Mexican for everything American.

Our experimental work among Italians, especially in New York, is wonderfully successful, but is on a pitifully small scale. It is a mistake to assume that this is work of proselyting other Christian people. Out of four million Italians in this country it is said that not over one third have any connection with the Roman Church. Italy is itself in danger of becoming a nation of atheists, and the American Italian, drawn largely from the southern portion of his home land, where religious disaffection is at its greatest, is less amenable to the historic Church of that land than the Italian of other sections. We must deal with these people rather as Americans than as Italians, and, without disturbing those of other religious affiliations, we have a grave duty toward an increasing and already large element of our population.

And these are only sample instances of the calls upon the Church for the work of Christian Americanization; a work that is quite as truly demanded by our patriotism as by our religion, and in which we can best serve our

country by working through the instrumentality of the Church.

THE NEGRO PROBLEM in this country is growing steadily worse. The economic condition of the Negro is improving; but with the improvement there has not been a lessening of race tension.

To some extent this is due to the fact that where, a half century ago, we had to deal with a pure blooded black race, we have now a race consisting largely of mulattoes; and an Anglo-Saxon mind set in a black body constitutes a new problem altogether from that which was our inheritance from the days of slavery and war.

Like our Italian work, that among the Negroes in our Church schools in North Carolina and Virginia has been marvelously successful. Indeed it is said that no single graduate of these schools has ever been mixed up in a race riot or convicted of serious crime. Thus it is demonstrated that our Church system of training is truly effective in building up Negro character—the first essential toward the development of a true racial culture such as the Negro should be encouraged to attain. The United States Bureau of Education has suggested that our present work among the Negroes of the South should be developed at a cost of half a million dollars annually. But even an expenditure of that amount would not enable us to expand the work in such wise as really to embrace our full opportunity.

For those competent to observe, who know our schools for Negroes at first hand, say in all seriousness that the *Episcopal Church has it in its power to solve the Negro problem for this country* by distributing throughout the South such social settlements and training schools as we have at St. Augustine's, Raleigh, and at St. Paul's, Lawrenceville. The sum total asked in the Budget for Negro work is something in excess of two million dollars distributed over the three-year period. Probably that is as large a sum as could be economically administered within that time, for workers must be trained before they can be effectively used and buildings must be erected before they can be administered; but ultimately, if for no other purpose than our duty to the nation in solving this problem, our work must inevitably call for still larger appropriations.

RURAL WORK has been the outstanding failure of this Church. We have almost none of it; and when we have had it we have notoriously failed to administer it adequately. We have sent grossly under-paid missionaries, sometimes not well selected, to isolated places, with no instructions, no programme, no appropriation for building up constructive work. We have paid them too little to enable them to buy and read books or to attend training schools. We have given them neither sympathy nor appreciation. We have rather looked down upon them. With all this discouragement, here and there we have built up rural work that has been conspicuously successful; but in those rare cases it has been due to the success of a single individual rather than to any established programme of the Church, and too often the work has disappeared with the removal of the statesman-missionary whose efforts seem so generally to have been unappreciated.

It is only in recent years that people have realized that the moral and social condition of our rural sections is both unsatisfactory and on the downgrade. We may now be actually creating in the older sections of our country the equivalent of the mountain-white and the Georgia "cracker". Populations such as these have developed from isolation and neglect; and other populations can be saved from a like fate if we realize the problem in time. In the meantime immorality in the country seems to be increasing and the segregated sections in our cities are recruited from the country.

We need a definite rural programme. It must begin with caution as to locations, that we do not tear down or hamper good work done by others in order to establish our own. It must involve competent leadership, be supported by adequate salaries and administrative appropriations, have buildings adapted to community uses such as will prove

effectual as social centers for farmers and villagers and their families. We can begin by model settlements or demonstration plants of this nature, supporting them and encouraging experiments in social leadership. The mere novelty of such suggestions pathetically illustrates our failure in the past; and we may well begin training seminarians in rural psychology and sociology preparatory to such work.

OUR NEEDS in the field of education are enormous. Not only must our Church schools and colleges be greatly strengthened, but our work, diocesan and parochial, in college and university centers, must be developed in accordance with a national programme. The urgent request for means to establish such work adequately in connection with the University of Wisconsin at Madison is a case in point. Our two parish churches in that city are physically unable to accommodate in addition to their permanent congregations our thousand students from Church families drawn not only from all parts of Wisconsin but from the entire nation and beyond, and both an adequate center for work and a student pastor are urgently needed. What is thus required at Madison is similarly required in many other college centers, though few of these, perhaps, are so immediately pressing as is the problem of Wisconsin.

A programme drawn with the greatest care has been presented by the General Board of Religious Education, while many dioceses ask for assistance along the same lines. The exclusion of all endowments from the scope of the Nation-wide Campaign bears heavily upon the needs of our educational institutions, since these can never be made entirely self-supporting—no educational institution, great or small, ever is—and the chief need in order to retain what we have and to maintain what new work we shall attempt is that of making permanent provision for it by means of endowment.

We have barely touched on the many forms of work required at home in order to develop our opportunities, and have not even touched on the pressing needs of our foreign field. We shall hope for an opportunity on behalf of this latter in a subsequent issue, though time is short before the financial part of the programme comes to a head.

We can assure Churchmen everywhere that nothing visionary, nothing unnecessary, nothing trivial, will pass the scrutiny of the Nation-wide Commission. The original askings of \$62,000,000 have been cut down to \$42,000,000, in the course of eliminating whatever should not stand the test of the severest scrutiny. Nothing is provided for beautifying buildings or services, nothing for the comfort of worshippers, nothing to pay old debts, nothing for endowments. Continued study is being devoted to all the problems presented, and no appropriations whatever have been promised in advance. The maintenance of existing work and the meeting of existing pay rolls must, naturally, have preference over every plan for expansion or for new work, however important such work may be.

All that the Church has done thus far is to prepare a programme and show it to her members. What shall be done with it depends upon the response that is yet to be made.



ON another page we are printing the proposed changes in the Prayer Book which were tentatively adopted by the recent General Convention and will come before that of three years later for ratification. These changes are pitifully few and trivial as compared with the amount of time spent in attempted Prayer

Tentative Changes in the Prayer Book

Book revision in the House of Deputies. That House made considerable progress in considering further proposed changes in Prayers and Thanksgivings, in the Burial Office, the third collect for Good Friday, and in a General Rubric concerning the Services, but its work in these respects was lost because the House of Bishops never reached the consideration of the messages transmitting such action. Out of fourteen messages from the House of Deputies communicating such changes only four were considered in the House of Bishops. A like failure attended the attempts

made three years ago, but the failure is still greater this time, and the progress made in revision is absolutely negligible.

It is urgently necessary that steps be taken to prevent such failures in legislation. It ought to be possible for arrangements to be made in each House to give time for consideration of the messages from the other. So serious a failure on the part of the House of Bishops, twice repeated, must compel a careful reconsideration of the rules governing the transaction of business in that House. We venture to submit one new recommendation and to reiterate one that we have made before.

Since much of the time of the House of Bishops must necessarily be occupied with such delicate questions as require consideration confidentially "in council", we earnestly recommend that the House be summoned in extra session a sufficient number of days in advance of any General Convention—perhaps from three to six days—to enable all that kind of business to be completed before the legislative sessions begin. The two Houses will then be able to spend an equal amount of time in consideration of legislative business. Rules might then be amended—canons if necessary—in order to provide for the election of missionary bishops in the preliminary session of succeeding Conventions, which in turn will give the opportunity to the House of Deputies to act intelligently upon the question of confirming the elections in the earlier days of their session. In that way the general business of the Church will be greatly promoted, while the confidential business of the bishops will receive unbroken and unhurried attention without distracting cries for haste.

And we earnestly reiterate our former suggestion of a special adjourned session of the next General Convention a year after the regular session for the sole purpose of considering the revision of the Prayer Book. That work will be greatly promoted, and, we are confident, will be better in quality, if it can have quiet attention apart from the distractions of other business; and the failures of 1916 and 1919 seem to indicate that, unless some such special order be taken, Prayer Book revision will drag on indefinitely for many years, and at no one time will receive that unbroken attention in both Houses that the seriousness of the subject demands.

The present delay, however, is not an unmixed evil. The proposed additions to Prayers and Thanksgivings do not reflect credit upon the Prayer Book Commission and should be thoroughly revised by some expert in the English language before they are submitted to another Convention. It is preposterous to attempt, by the method of formal resolutions, to change bad English into good English in a body so large as the House of Deputies, and the Commission owes to the Church the duty of presenting its recommendations in perfected English, properly punctuated, properly and uniformly capitalized, and properly edited. Such revision of the report of 1919, completed and sent out to the Church well in advance of the next General Convention, will be of the greatest value; but after all, unless those who direct the consideration of business in the House of Bishops will promise a real and effective reform so that joint legislation becomes possible, it would be useless for any report, however well prepared, to be presented.

As for the final action on the amendments tentatively adopted in 1916, it covered all but two of the propositions submitted to the dioceses; one of which was a verbal change of trivial importance, and the other the substitute Prayer for the President to be used in Morning Prayer. The latter, rejected as a substitute, was afterward accepted as an alternative to the present prayer, and in that new form is among the new propositions to be finally acted upon in 1922.

The changes finally adopted and completed at this Convention will be printed in the *Living Church Annual* for 1920. They include new Tables of Proper Psalms and of Selections of Psalms, new Sentences differing in Morning and Evening Prayer, a new Canticle alternative to the *Te Deum*, a new alternative Absolution for Evening Prayer, new special prayers: For Courts of Justice, In Time of Calamity, For the Army, For the Navy, For Memorial Days, For Religious Education, For Children, For a Sick Child, and the new Bidding Prayer.



THE Treaty is rejected. There will be great rejoicings in Berlin and there will be consternation among the Allies. At home, whoever has pleasure in rejoicing at the mistakes of his political adversaries may well be happy; for blundering has been well distributed and each group is keen to see the mistakes that the other has made.

And We Stopped!

The Treaty is rejected. As a matter of parliamentary procedure it may conceivably be revived, and some may yet hope for its ratification in some form. Our own expectation is that nothing save a miracle working in the minds of men can revive it and we doubt whether God cares to perform that miracle. Yet, except for the small group of "irreconcilables", the differences in the Senate were easily susceptible of adjustment; and, if personalities could have been eliminated, they could have been reconciled in an hour's time.

But—the Treaty is rejected. Let us quickly appraise what it means to America and to the world.

The war is over. We fought, and then we stopped fighting. As things have come out, that graphically relates the story of our war. All the rest is summed up in what might have been.

We had hoped for a dictated peace, in which we should have forced the terms of civilization upon our prostrate enemy. The hope is gone. Our Allies have done that, but we have not. Two equal parties, the United States and Germany, may now, if they care to, discuss, on equal terms, what will be their future relations. It is too late now to discuss the reparation that we might have demanded for the *Lusitania* and a long series of other outrages. Too late!

We had hoped that by a final colossal war we might end war. That hope is gone now. We fought and then we stopped fighting. That is the record that America has written into the annals of history.

We had hoped that the League of Nations, being once an actuality, would develop into a real power such as would amply protect those new nationalities, whose future must certainly be that of failure unless some power external to themselves can save them. Why, now, have we helped to create Poland and Jugo-Slavia and Czecho-Slovakia, only to abandon them? Some, indeed, questioned whether the world united in a League of Nations would be free from war; it was an open question. But nobody has any doubt as to a world not united in a League of Nations, for all history, since the very dawn of history, gives the answer.

We fought and then we stopped fighting. And, until Almighty God shall place a magnificent ideal into the minds and hearts of some future generation, our children and our children's children will follow the example we have set to them. They will fight and then they will stop fighting. And mothers will mourn, and wrecks of humanity shorn of limbs or of eyes or of minds will dumbly wonder why they have suffered and lost, and babies will starve and die, and women will be tortured by soldiers of hate, and devils will laugh. And so the history of the human race, written in blood, will go on.

We had hoped that America, in her strength, would go through Europe and be the force that would reconstruct the nations. We began nobly; and then we stopped. The dream is over.

We had hoped that democracy and American institutions would be so brilliantly illuminated by service to humanity that all the world would wish to rebuild their nations upon the pattern we have shown them. And now—!

The Treaty is defeated. Revenge is obtained. There are those who must, no doubt, be extremely, sublimely happy!



S for reservations, we believe THE LIVING CHURCH was absolutely first among Americans to suggest that such would present the best opportunity for clearing up obscure points or making American sovereignty over her own affairs absolutely clear. But such reservations! Some—as the second—do nothing worse than insult the President of the United States by means of an unconstitutional provision. Others—as the eighth—have

Treaty Reservations

to do with our own domestic procedure and might properly have been enacted in statute form without asking the consent of the other nations signatory to the treaty. The reservation withholding consent from the Shantung settlement is well enough if intended merely to assert that as a nation we have no part in the transaction, and is plainly immoral if it is understood as meaning that Great Britain and France are relieved by our kind offices from performing their treaty obligations. Of course the reservation is not of the slightest value to China. Of course in Japan it will be looked upon as a deliberate affront. But which politician cares for that?

And so they go.

Yet, all told, the reservations seem to us in no wise to justify the defeat of the Treaty. If any person or group has come out of the long-continued, gloomy discussion with credit, we fail to see who or which it is.

As for our European Allies, if they will only have patience, inaugurate the League of Nations, try to make it a success, protect the newly established nations, and do, so far as they can, the work of reconstruction that America ought to do and refused to do, we believe that they, at least, may still win the victory of the war. And sometime, please God, a penitent and a chastened America may humbly ask admittance to the League, not that it may lead the nations, as it has now, in the time of their great need, refused to do, but that it may be a simple follower of those other lands that, having entered a war for civilization, refused to leave until the cause of civilization had triumphed.

Fthine enemy hunger, feed him," is a text which comes more forcibly from the pen of the Rector of the Advent, Boston, than it might from many. From the very beginning of the recent war Dr. van Allen has been most prominent of speakers in the cause of righteous battle. Now, in a letter which appears in the Correspondence pages, he appeals for the suffering women and children of the one-time central empires, and backs his words with a generous check. THE LIVING CHURCH will gladly transmit gifts for these as it has for other innocent victims of the great war.

Relief Funds

THE LIVING CHURCH ROLL OF BENEFACTORS OF THE "FATHERLESS CHILDREN OF FRANCE"

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular French children:

276. Misses M. Ogden and K. M. Brewster, Portland, Me....	\$ 36.60
269. Mr. and Mrs. H. C. Angell, Grand Rapids, Mich....	36.50
Total for the week	73.10
Previously acknowledged	\$56,909.51
	\$56,982.61

FRENCH ORPHANS' RELIEF FUND

St. Peter's Missionary Society, Westfield, N. Y.....	\$ 5.00
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THE LIVING CHURCH ROLL OF BENEFACTORS OF THE ORPHANS OF BELGIUM

The following is the report for the week of those who have enrolled as assuming the responsibility of benefactors to particular Belgian children:

21. Racine Rotary Club, Racine, Wis.....	\$ 36.50
Previously acknowledged	2,971.92
	\$ 3,008.42

THE BISHOP OF WEST TEXAS' RELIEF FUND

A. Felix du Pont, Wilmington, Del.....	\$ 100.00
T. T. Chave, Pochontas, Ark.....	1.00
St. Thomas' Mission for the Deaf, St. Louis, Mo.....	2.05
"J. Bull"	2.50
Miss F. C. Saunders, Washington, N. C.....	1.00
St. James' Church, Birmingham, Mich.....	5.00
Miss Margaret A. Hayes, Geneva, N. Y.....	5.00
	\$ 116.55

ARMENIAN AND SYRIAN RELIEF FUND

Otey Memorial Altar Guild, Sewanee, Tenn.....	\$ 64.00
Araby for November	1.00
"J. Bull"	5.00
Miss F. C. Saunders, Washington, N. C.....	5.00
Mrs. J. F. Oertel, Vienna, Va.....	3.85
St. Paul's Memorial Church, St. Joseph, Mich.....	3.00
	\$ 81.85

SERBIAN RELIEF FUND

Miss Margaret A. Hayes, Geneva, N. Y.....	\$ 5.00
Trinity Church, Mt. Vernon, Ill., for October and November.	12.00
	\$ 17.00

FUND FOR FEEDING AUSTRIAN AND GERMAN WOMEN AND CHILDREN

Rev. Dr. Wm. H. van Allen, Boston, Mass.....	\$ 50.00
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DAILY BIBLE READINGS

By THE REV. DAVID LINCOLN FERRIS

THE HOLY SCRIPTURES

The Scriptures a Reforming Power

Sunday: II Kings 22: 8-13.



THE Church has interwoven one general theme into its teachings of Advent, the preparation for the fact of the Incarnation, and the preparation for the extension of the Incarnation. In addition each Sunday has its particular lesson. The Second Sunday in Advent is Bible Sunday, reminding us that "all Holy Scripture has been written for our learning." One of our deep needs to-day is a new appreciation of the Bible and a new valuation of its sacred message. There is nothing to take the place of systematic reading and study of the Bible. Wherever men yield themselves to its message it has a reforming power. There is an Hilkiah for every heart, and there is a reformation such as Josiah's for every one who has ears to hear.

The Scriptures Imperishable

Monday: St. Luke 21: 25-36.

But few books outlive the century in which they were written. The Bible has gone on increasing in circulation and influence throughout the ages, and to-day constitutes the romance of literature. It has a message for all time because inspired of God. Men spoke as they were moved by His Spirit. Our Saviour's claim for the imperishableness of His sayings must have seemed amazing: "My words shall not pass away." Yet nineteen hundred years later they stand as the embodiment of all lofty ideals, the promise of the future, and the guide and inspiration of man.

The Scriptures Applied

Tuesday: Hebrews 4.

"The word of God is living, active, piercing, discerning, manifesting." Our real difficulty is to see our own condition, whatever that may be, reflected in the words we read, and then earnestly strive to make the application they suggest. It does speak to every heart, reveals our need, and offers the divine response; it discloses our destiny and the means of attaining it, echoes the universal cry for God, and satisfies it by its revelation.

The Scriptures Day by Day

Wednesday: Acts 17: 10-15.

The nobility of the Bereans lay in their willingness to study the Scriptures day by day, to satisfy themselves that the preaching of the Gospel was the fulfilment of all that had gone before, and to associate in this way the long line of God's dealings with men. To everyone who does this in the spirit of prayer and fellowship there is the blessing of a new revelation each time the passage is so read.

The Scriptures a Sword

Thursday: Ephesians 5: 10-20.

In the "whole armor of God" provision is made for but one offensive weapon, "the sword of the Spirit, which is the Word of God." It is the weapon with which our Saviour met every temptation in the wilderness, with which holy men of all ages have faced crises, and breathed out their souls to the Father. Your sword is as long as the Scripture you know and can appropriately make use of. How long is it?

The Scriptures a Sufficient Guide

Friday: St. Luke 16: 19-31.

For a moment the Master draws aside the veil to disclose the relative value of things temporal and things eternal. In the Bible is all the admonition one needs or can reasonably expect to guide him in preparation for the future. If he fails to heed its message he would fail to heed the message of one rising from the dead.

In this parable is both warning and encouragement. Warning for those who feel no need of searching for God's revelation to them, and encouragement for those who "love His law".

The Scriptures for Intensive Study

Saturday: Romans 16: 25-27.

In this passage are only three verses. They are chosen to illustrate the value of intensive reading and study.

NOTES ON THE NEW LECTIONARY

By A. C. A. H.



It may be well to give some notes on the new Tables of Lessons authorized for use (as alternative to those in the Prayer Book) during the ecclesiastical year beginning with Advent 1919.

I. First an explanation of the principles on which this Lectionary is constructed.

1. The Sunday tables are quite distinct from those for week-days. The difference in the size and character of the congregations makes this necessary. The failure to make this distinction was a leading fault in the tables authorized in 1916. The endeavor to combine with continuous Sunday and week-day reading the selection of specially appropriate lessons for Sunday, high notes, so to speak, led continually to artificial expansion (padding) or to corresponding compression with lessons of undue length.

2. Separate courses of reading for morning and evening, from the Old Testament as well as from the New Testament, are provided in the new tables, as in those of 1916. Among other advantages this arrangement makes possible the shifting of the whole tables in alternate years.* In this lectionary as a rule one course of Old Testament lessons is from the historical and the other from prophetic and didactic books, the distinction being reversed for Sunday and week-days.

3. There is no attempt in these tables at a harmonized life of our Lord from the several gospels. This presents too many problems to be embodied in a lectionary. The seasons of the Christian Year bring before us in order the leading events of our Lord's Life, as well as the great truths of our religion.

4. Nor is there an attempt to fit in Old Testament with New Testament lessons, nor to relate these lessons of morning and evening prayer with the epistle and gospel of the altar service, save, of course, as both, or all, the Scripture readings are intended to be appropriate for and to illustrate the great commemorations. Any detailed correlation is apt to be forced, or to fasten on some particular and perhaps minor thought as if it were the keynote of the day.

5. On the other hand, the new tables are intended to give generally *continuous reading of books* specially appropriate for the different seasons.

6. And so far as possible books by a single author are read in sequence, so as to preserve the same tone and point of view, *e. g.*, the Gospel, Epistles, and Revelation of St. John, or St. Luke's Gospel and Acts.

7. The octaves of great festivals are provided in whole or in part with proper lessons. And these are also given for the eves of great festivals, as well as for saints' days.

II. The selections for the different seasons in accordance with these general principles may now be examined, Advent to Passion-tide being included in this paper and the rest of the Year in another.

For ADVENT the *Sunday* Old Testament lessons are in the morning special passages from the prophets concerning God's judgments; in the evening from the first part of Isaiah. The New Testament lessons are in the morning selected passages from the epistles concerning the Last Things, with for an alternative course our Lord's discourse on the End and His three parables of judgment in St. Matthew 24 and 25. In the evening the early chapters of St. Luke are read, leading up to our Lord's Birth, with the epistles to the Seven Churches and the last chapter of the Revelation (as in the Prayer Book) for an alternative course.

The *week-day* Old Testament lessons are from the second Isaiah, containing the promises of the Messiah's reign; and from Genesis, as the beginning of an historical course to be continued through the year. The week-day New Testament lessons are one course from the Revelation, and the other from St. Mark, the first written of our Gospels, ending before the Passion.

For CHRISTMASTIDE (from Christmas Day to the Epiphany), apart from special festivals, the week-day lessons are still from second Isaiah and from Genesis; from the Epistles of St. John and the Hebrews concerning the Incarnation.

* This should be borne in mind when *morning* and *evening* lessons are spoken of. They may be reversed.

For the uncertain number of days between the Epiphany and the following Sunday the prophet Micah is read and the greater part of the Epistle to the Ephesians, with the beginning of our Lord's ministry, following His Baptism, from St. Luke. The appropriateness will be readily seen.

For the SUNDAYS AFTER THE EPIPHANY the morning lessons are from second Isaiah, with passages from the Gospels concerned with our Lord's early Ministry; the evening lessons are special prophetic passages appropriate to the season, and great doctrinal passages on the Incarnation from the Epistles.

The *week-day* lessons for this season are the Old Testament from Ezekiel, followed by Proverbs as easily interrupted when the Epiphany season is short, with Genesis and Exodus in the historical course; the New Testament from St. John's Gospel and from St. Paul's early Epistles, to the Thessalonians and I Corinthians, with Titus and II Timothy if needed for an occasional long season.

For the SUNDAYS FROM SEPTUAGESIMA TO PASSION SUNDAY specially appropriate passages from Ezekiel are appointed with New Testament lessons from St. Mark and St. Luke; and for the other course great illustrations of Repentance from the early books of the Old Testament, with corresponding passages from the epistles.

For the *week-days* at this time the Minor Prophets are read with their exhortations to Repentance and St. Matthew's Gospel (ending with the Passion in Passion-week); the historical course is continued in the Pentateuch and St. Paul's epistles, II Corinthians, Galatians, and Romans, with St. James' plain moral teaching during the first week of Lent, and St. Luke 17 and 18 for Quinquagesima week.

LOVE

By WILLIAM C. ALLEN



HAVE met many people of many races in many parts of the world. I have learned that if you scowl at men they generally return the scowl. If you smile on them they respond in kind. If you are impatient with them they will resent it. If you fear them they will fear you. If you meet them with genuine frankness they will reply with open hearts. I have seen that as we do unto others so they do unto us. I have witnessed the wonderful rewards accruing to Christians when they obey the law of love that Jesus taught.

Love is the fulcrum supporting the hope of the world. Love is the one great untried factor in human relationships. Love is in the song of the birds and the thunders of the sea. Love is at the center of the heart of God. Love proclaims kinship with Jesus Christ.

There are millions of homes in civilization to-day where lightness of heart and the joy of life would reign if husbands in the midst of their anxieties would use the old-time gentleness with their wives, if the wives would speak forgivingly to their husbands, if the parents sympathized with their children and the children with their parents. If any of my readers doubt this let them, with infinite patience, try to the very full the beautiful and satisfying power of domestic love.

When love shall become more generously the motive of our lives, conservatives and radicals alike will find that the mutual forbearance and justice which it creates will constitute the only solvent of the hard problems we are all compelled to face. Love does away with exploitation and oppression—love is the cure for envy and strife. Love is not softness—it is strength—it often takes supreme courage to love.

There are hundreds of thousands of offices and stores, there are gigantic mills and humble shops where the use of the perfectly practical sentiment of love will neutralize the restlessness and greed that so cruelly threaten the foundations of human relationships to-day. As a one-time active business man I know that such sentiments are far more serviceable in affairs even among men of the largest business calibre than many think. Human interests will clash, disputes will arise, irritations will unnerve, but those who have faith to look beyond the present stress are able to meet opponents with courtesy and poise and exemplify the healing and tremendously winning power of love. It pays!

Mobilization Day and a "Carry On" Programme

By the Rev. William H. Milton, D.D., and
the Rev. Charles B. Ackley



THE day of the Every-member Canvass, December 7th, might well be termed "Mobilization Day", for on that day it is hoped to mobilize the resources of the Church, material, spiritual, general, and personal, for the largest possible realization of the Church's Mission. Having emphasized the imperative need of united action in the conduct of an Every-member Canvass on that day, it is of first importance that the Church be made to realize that from that date a definite programme of service begins, enlarged and reinforced by the new powers brought to the Church's aid in nation, diocese, and parish.

Looking forward to the period after Mobilization Day, it is hoped that a definite programme will be provided by the Nation-wide Campaign Committee—which will, at least, be suggestive of the general principles underlying the future of the Church's activities—and definite methods and plans devised for using the new powers at her command. Pending such provision the following suggestions are offered to diocesan and parish authorities for their guidance, that no time be lost in consolidating advantages gained through the Campaign.

GENERAL PRINCIPLES

1. The impetus of the Campaign must not be allowed to lapse after the mobilization of the forces of the Church.
2. The results of the canvass cannot be relied upon to supply workers for new fields which may open a year or two years from now. Enlistments must be kept up to man the newly enlarged work as it develops.
3. A place for every new enlistment for service should be thought out and ready in every possible field of service, even before such enlistment is assured.
4. No financial support given now or even averaged for the next three years can or should take care of the new and enlarged work that will face the Church four or five years from now.
5. The Church must become accustomed to the manning and support of larger work, year by year, just as the nation has now become accustomed to the annual support of the Red Cross.
6. It will be remembered that the first Liberty Loan was hard going but that by the acceleration of recurring campaigns the Fourth Loan was subscribed to by 24,000,000 people, or 24 per cent. of the entire population. This was, in a great measure, due to the cumulative effect of recurring "drives". It is therefore suggested that there be a "Carry On" programme for conserving and enlarging the ground gained in this Campaign, to be followed up by some kind of a campaign each recurring year.

"CARRY ON" PROGRAMME

1. One of the permanent assets of the Campaign should be the enrollment of a large number of laymen, who, having served as information men, should be available for future service in any capacity of the nature of evangelism, either in the service of the parish church, as in the present Campaign, whenever it is desirable that the pew be heard from, or in pushing forward the lines of the Church's advance through lay preaching or lay reading in missions for which no adequate clerical supply can be secured. Such information men should be provided with a definite programme either of evangelism or lay speaking, in the immediate future, so that there may be no falling off in the interest now manifested by them in such work.

2. That the parish conference plan, in many cases not effectually carried out, may realize the results desired in the education of all the people in the work of the Church in its various phases and in all of its fields, such plans should be continued until this work has been thoroughly done in every parish and mission in a diocese. Even where the canvass is successfully conducted on December 7th, it was hardly to be expected that such thorough study could be

made of the Survey books and other data of the Church's work, in the short period of preparation for the canvass, as would make it possible thoroughly to inform the whole membership of the Church.

3. It is eminently desirable that the Epiphany season should be set aside especially for the organization and conduct of study classes, not alone for the women, as has been usual in the past, but especially for the men of the parish. In addition to the Survey books, a most interesting study in Stewardship is offered for the men through the book, *Money, the Acid Test*, with its aids, given in the plan of lessons provided therewith and the charts described in these prepared lessons. Such books and aids can be secured at comparatively small cost from the publisher through the Church Missions House.

4. In every parish during the period of the war there were probably a number of people in every parish engaged in some phase of relief. These workers had, in the main, no immediate connection with parish activities, though they were doing definite social service work. Many of them will no doubt continue such work outside what are definitely known as parish activities. Especially is this true of members of the Red Cross.

While it may be felt inadvisable to relate such workers directly to the work of the parish, it is of first importance that they be regarded as giving expression to the life born and nourished in connection with the Church's ministrations, and that they be made to feel the importance of drawing inspiration and constant renewal from the services and sacraments of the Church. It is, therefore, suggested that all such workers be listed under the head of the social service activities of the parish, and recognized as following one of the avenues of service for the members of the Church. Special corporate Communion may be held for such social service workers, and reports from time to time be made by them of the work which they are doing as their chosen expression of the life of the parish. In this way a much larger field of service is created for the volunteers enlisted through the every-member canvass, and the sympathies of the parish are greatly enlarged by such interests in what has generally been termed community and secular service.

5. In connection with the programme of publicity for the Campaign remarkable initiative and ingenuity has been manifested in dioceses and parishes in all parts of the Church. Parish papers and bulletins have sprung into existence, and have by their originality of expression and emphasis arrested the attention of the indifferent, as well as the interested, to an extent hitherto unknown in the experience of the Church. Such publicity should not be lost either to parish or diocese. It is suggested not only that these new adventures in publicity be continued, but that wherever they have been successful in securing the end desired they be made known to the general Church through the Church press. If the Church is to hold the attention of her people, and at the same time enlarge the field of interest for the general public, such methods of publicity must be continued, and none of the new interest won be allowed to lapse because of a return to the old methods of self-complacent and exclusive reliance upon the interest of those already interested.

6. Careful records should be kept of the visiting and canvassing teams organized during the Campaign, and frequent use be made of them on all occasions when it is desirable to get out a full attendance of the congregation or to publish to the entire membership of the parish any matters specially interesting to the life or work of the Church, which otherwise might reach only the regular attendants of the parish services. Such use has been made of this organization with great results by those parishes which have held campaigns of a like character during recent years. These teams have been sent out periodically when attendance upon Church services was flagging, and it was desirable to win renewed

interest on the part of the whole congregation; they have been used to disseminate literature; and they have been especially effective in preparing congregations for preaching missions, and in bringing such missions to the attention of the whole community, as well as in getting out an attendance of the whole membership of the parish.

7. A definite programme of "Preaching Missions", to quicken the life of the Church and to emphasize the need of systematic evangelism in the Church, should be provided as far as possible to cover the season stretching from Septuagesima Sunday to Palm Sunday. This programme may be carried out by the parish clergy themselves, but it is believed that the greatest results will be obtainable by exchanges wherever possible.

Such special service work should apply not only to the regular parishes but also in reaching people not ordinarily reached, in open-air meetings, tent meetings, or in any other available meeting place, such as schoolhouse and public hall, in places where the usual facilities for Church services are not available. This latter work will perhaps be most feasible during the summer months.

But in the meantime, and even afterward, it is hoped that such programmes will be further supplemented in the near future by the proper authorities of the General Church by the appointment of a corps of live, inspiring preachers for exclusive service in such work. In addition to such special mission preachers, the Church must call upon its bishops, rectors, and laymen who have proven themselves especially apt in such service. Only so will it be possible to carry on a nation-wide programme for the evangelization of the whole field of the Church's activities. Of course the preaching orders of the Church will be especially available for such service, and as trainers of volunteers for like service.

8. In order that the work outlined in connection with parish conferences and preaching missions may be most effectively carried out, it may be desirable to organize "training camps" for special training in such work, to be held, like the Plattsburgh Training Camp, during the summer at such

points throughout the country as may be most convenient for the clergy in contiguous territory.

9. It is of course supposed that the every-member canvass for service and money will be both prompt and efficient in securing the utmost response from every member of the parish on December 7th, or as soon thereafter as is possible, but provision should be made in every parish for enrolling new workers and contributors during the year and for keeping subscriptions listed alive. Each recurring new year will bring the call for a fresh canvass, if the interest of all the subscribers is to be kept vigorous, and new needs be met by new subscriptions at the beginning of each year. It is strongly recommended that some kind of canvass which shall embrace all three elements—worship, service, and spirit—be held next year and the year following.

THE NATION-WIDE CAMPAIGN

THE CAMPAIGN is for the King, and the fruits of the campaign are for the kingdom. Blessed is he who shall have part in exalting the kingdom of God and of His Son Jesus Christ in those days of unrest. How clearly put is the statement of the movement: "It is a movement through which it is hoped, God willing, that the Church, learning all the truth about herself, her condition, her shortcomings, her needs, realizing her whole duty and glorious opportunity, awakened and repentant, will equip herself adequately with workers and means, and with renewed spirit will undertake, courageously and unitedly, to do her full share of the mission given to the Church by her Lord and Master. The spiritual revival of the Church is the aim and hope of the campaign."

Can such a movement fail of its specific aims to secure 1,442 men and women as new workers in the world field; to gain \$28,000,000 for missions, with \$14,000,000 for the work of Church extension in this country? The superior place given in the campaign to devotion and duty insure it the blessing of Almighty God. All Christendom will say Amen! to the sentiment that the great war has left the world problems that only Christian principles can solve. And all denominations will rejoice in this campaign of holiness, helpfulness, and humanity of the Episcopalians of the country.—*Baltimore American*.

The Supreme Sacrifice

[NOTE.—This hymn and musical setting found place on the programme of one of the great services during the recent General Convention in Detroit. The impression created fully justifies reproduction here, for which THE LIVING CHURCH has sought and received permission.]

Words by
JOHN S. ARKWRIGHT.

Music by
REV. C. HARRIS, D.D.

Slow and in strict time.

mp

mf

legato.

dim. *p poco rit.* *A - men.*

O valiant Hearts, who to your glory came
Through dust of conflict and through battle-flame;
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the Land you loved.

Proudly you gathered, rank on rank to war,
As who had heard God's message from afar;
All you had hoped for, all you had, you gave
To save Mankind—yourselves you scorned to save.

Splendid you passed, the great surrender made,
Into the light that nevermore shall fade;
Deep your contentment in that blest abode,
Who wait the last clear trumpet-call of God.

Long years ago, as earth lay dark and still,
Rose a loud cry upon a lonely hill,
While in the frailty of our human clay
Christ, our Redeemer, passed the self-same way.

Still stands His Cross from that dread hour to this
Like some bright star above the dark abyss;
Still, through the veil, the Victor's pitying eyes
Look down to bless our lesser Calvaries.

These were His servants, in His steps they trod
Following through death the martyr'd Son of God:
Victor He rose; victorious too shall rise
They who have drunk His cup of Sacrifice.

O risen Lord, O Shepherd of our Dead,
Whose Cross has bought them and whose Staff has led—
In glorious hope their proud and sorrowing Land
Commits her Children to Thy gracious hand.

Amen.

* N. B.—This note may be sung as a minim and the rest omitted; but this procedure is not recommended.

EXCALIBUR

"Lord, give to me Excalibur,
That I may strike some blow for Thee,
Which in this dark tremendous hour
May help to set Thy people free:
The night is dark, the conflict near,
And I have neither sword nor spear.

" 'Twas said King Arthur would return
When the last dread battle came,
When pagan hosts o'erspread the land
And all the world was lit with flame.
But Arthur doth not yet appear
And I have neither sword nor spear!"

A light shone forth from out the dawn,
It glowed as doth a seraph's wing,*
And near and nearer came until—
It was the Presence of the King.
What recked I then that foes were near?
What recked I then of sword or spear!

"Thou dost not need Excalibur,
It still may sleep beneath the mere.
The mighty blow Mine Arm shall give,
For I the Lord of Hosts am here,
And victory comes when I am near,
For I will be thy sword and spear!"

FREDERICK W. NEVE.

* "With twain he covered his face."—Isalah 6:12.

The seraphim are represented as screening their faces with their wings from the dazzling light of the divine Presence.

PRELIMINARY LEGISLATION IN REVISION OF THE PRAYER BOOK



THE following alterations were tentatively adopted by the General Convention of 1919, but require ratification in 1922.

[NOTE.—The numbers in parentheses at the beginning of each resolution indicate the paragraphs in the published report of the Joint Commission:]

MORNING PRAYER

(6) In the Absolution on page 5, begin a new paragraph with "Wherefore", and insert an "Amen" in italics at the end of this Absolution, omitting the rubric which follows.

(9) In the second rubric on page 6 of the Prayer Book, omit all after the word *Appointed*, substituting in place thereof the words: "*and except also that Psalm 95 may be used in this place; but Note, That on Ash-Wednesday and Good Friday the Venite may be omitted.*"

(15) Print as the *Gloria* at the end of the *Benedicite* the following: "Let us bless the Father, and the Son, and the Holy Ghost: praise him and magnify him forever."

(15b) Amend the second sentence of the third rubric on page 6 by omitting the word "*Benedicite*".

(20) In the rubric following the Creed, on page 12 of the Prayer Book, substitute for the word "all", before "devoutly", the words "the people".

(21) Substitute for the Versicles and Responses, now on pages 12 and 13, following the second rubric on page 12, the Versicles and Responses from Evening Prayer, now standing on page 26 of the Prayer Book.

After the Prayer for the President on page 13 of the Prayer Book insert the following:

"Or this

"O Lord our Governor, whose glory is in all the world: We commend this nation to thy merciful care, that being guided by thy Providence we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in Authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen."

(22) Add to the rubric, on page 14 at the end, these words: "*And Note that the Minister may here end the Morning Prayer with such general intercessions taken out of this book, as he shall think fit.*"

EVENING PRAYER

(5) Omit in the *Gloria in excelsis*, page 21 of the Prayer Book, in the second paragraph, the sentence, "Thou that takest away the sins of the world, have mercy upon us."

(9) In the rubric following the Creed, on page 26 of the Prayer Book, substitute for the word "all" before "devoutly", the words "*the people*".

(11) Omit in the Prayer for the President, page 27 of the Prayer Book, line 11, the words "*in thee and for thee*".

PRAYERS AND THANKSGIVINGS

(2) Substitute for the rubric at the top of page 37 the following:

"*To be used before the Prayer for all Conditions of Men, or, when that is not said, before 2 Cor. xiii. 14; also, at the end of the Litany; and in the Order for Holy Communion, as there appointed.*"

(31) Omit the Thanksgiving, *For Delivery from great Sickness*, page 46.

(33) At the end of the Prayers and Thanksgivings, preceding them by the Title, Collects, insert the Collects now appearing on pages 239 and 240, together with the following, which shall appear first in order:

For Unity

"O Lord Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will; who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen."

REVISION OF THE PSALTER

The following was adopted by both Houses:

"Resolved, the House of Bishops concurring, That the revision of the text of the Psalter, as presented on pages 233 to 282 of the Report of the Joint Commission on the Book of Common Prayer, be approved so far as principle, method, and general result are concerned, and that the amendments in the text therein presented be recommitted to said Commission, together with the whole subject of textual revision of the Psalter, for further study, correction, and final revision, the result to be presented to the next General Convention.

"Resolved, the House of Bishops concurring, That said Commission be directed to publish such final revision of the Psalter at least one year before the meeting of the next Convention, in a pamphlet, by itself, for general distribution in the Church.

BE STRONG IN THE LORD

"And there appeared unto them tongues of fire . . . and they were all filled with the Holy Spirit."—Acts 2:3-4.

"Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day."—Ephes. 6:13.

May fiery Tongues of Pentecost
Upon our souls descend,
That we proclaim our Saviour's Name
From earth's end unto end!

Let craven fear and languidness
Depart before His Word;
Let us arise with lifted eyes
And take His Shield and Sword.

And, putting His whole armor on,
Fare forward unafraid,
Strong in His might, with love and light
To wage our Lord's Crusade.

Gird we our loins with Truth, our feet
With Gospel Peace be shod,
That we may be invincibly
The warriors of our God!

Awaken, every sleeping heart
Of you who bear Christ's Name;
And may on all our spirits fall
His Pentecostal Flame!

AGNES KENDRICK GRAY.

COMMITTEES APPOINTED IN THE HOUSE OF BISHOPS

COMMITTEE to represent the House of Bishops at the next Lambeth Conference on all questions arising in connection with the Scandinavian Church: Bishop G. Mott Williams, the Bishops of Harrisburg, Western Michigan, Milwaukee, and Western Massachusetts.

Committee to study the question of the Reservation of the Elements in the Holy Eucharist: The Bishops of California, North Carolina, Vermont, Western New York, and Colorado.

Committee to prepare a Pastoral Letter for the next General Convention: The Bishops of Chicago and South Carolina; the Bishop Coadjutor of Central New York.

Committee to present to the next Lambeth Conference the subject of the "Proposals for an Approach towards Unity": The Bishops of Southern Ohio, Fond du Lac, Newark, New York, and Pennsylvania.

AMERICA'S WAR MEMORIAL CHURCH IN FRANCE

BY THE REV. FREDERICK W. BEEKMAN

HHE plans to make the American Church of the Holy Trinity, Paris, America's War Memorial Church in France have received the unanimous endorsement of the General Convention, as also of Generals Pershing, Liggett, Wood, Admirals Sims, Wilson, Knapp, officers and men of the Army and Navy, the American Legion, and many other representative American men and organizations.

The plans for the War Memorial include:

1. Holding the Annual Memorial Day service in remembrance of Americans fallen in the War.
2. Erection of two great tablets in memory of (1) the American dead of the great war, (2) the dead of America's allies.
3. Erection of tablets to the combat divisions, the navy, aviation, the Lafayette Escadrille, the ambulance corps, and other units.
4. Provision of American standards and flags.
5. Making Books of the Gold Stars, to contain records with place of burial of members of the A. E. F., and a Book of Remembrance for those for whom memorial gifts are made.
6. Creation of a war memorial endowment fund of at least half a million dollars to be given by Americans, gold starred families, churches, Sunday schools, and others, in memory of or in thanksgiving for those whom they may name, or for the A. E. F. as a whole.

This fund, after the memorial plans are provided for, will be invested in America and will enable this outstanding American church to maintain its leadership in service in the "Greater America in Europe after the War" (1) by correcting its present condition, in which its assistant has been supported by the War Commission, its boy choir lost through lack of funds, its coal given throughout the war by friends in America, and its rector compelled to solicit annually, in addition to the generous support of its members, upwards of \$10,000; (2) by giving proper support to the larger work which challenges, especially from the American student quarter in Paris, to which ten thousand men and women will come in the near future, and for which the University Union, the Y. M. C. A., the Y. W. C. A., and

others, are preparing. In June Bishop McCormick and Dean Beekman reopened our student chapel (St. Luke's) closed during the war.

The campaign launched in Paris late in June assures \$100,000. The campaign at home is going rapidly forward and a simple organization is being completed in every diocese. Its New York office is 59 Wall Street (Maj. A. G. Thacker, Executive Secretary).

THE CHURCH AND THE WORLD

THE CHURCH goes forth into the unexplored future, and the apostolical ministry are to work along with Christ; but that which they know not is foreseen by Him. They have to work along with Him in carrying out the Eternal Will of the Father.

In its accidental details the future of their work lies hidden, but they have a revelation given them of what the principles of the future Church are to be. They have to carry out the mind of Christ, as He has told them, and that is what He Himself has received from the Father. The future is not to be the result of accident. The Church must never forsake the principles which Christ has laid down. The spiritual organization is fixed from eternity, as truly as the human nature which our Lord would assume. There is a definite predestination which has to be carried out. The Church is not to assume a form of variable self-adaptation to the successive ages. She is to be throughout successive ages the continuous embodiment of an eternal archetype as the extension of the Humanity of the Incarnate Son. Therefore our Lord says: "What I have heard of My Father I have made known unto you"—not the changeful events of the relationships between the Church and the world, but the fixed organic structure which was the proper shrine of her spiritual life. The definite consummation of heavenly glory was set before the apostles, and the means by which they were to build up His Body upon earth (Eph. 4) coincidently with His own building up of the stories thereof in the heavens (Amos. 9: 6).

The predestinated completeness of the heavenly organism which should be the full development of the Body of Christ and the temple of the Triune God was ever present to the mind of Christ. "I have heard." It was to be ever present to the minds of the apostles. "I have made known to you."

That which the Son had heard of the Father, and had made known unto them could not be modified or thwarted. Tarry thou the Lord's leisure: be strong and He shall stablish thine heart; and put thou thy trust in the Lord.—FATHER BENSON, in *The Upper Chamber*.



CHURCH OF THE HOLY TRINITY, PARIS

THE INTERNATIONAL situation appeals to every loyal follower of the Prince of Peace. How shamefully and sometimes shamelessly—even with good intent—we have failed in the application of the Gospel of Love! Church unity will come when Church people really love one another. When the Church Universal in all lands, with her prestige and influence, shall be federated in the bonds of Christ and when she shall absolutely yield allegiance to the service of love before all earthly powers—then shall wars cease. Apprehension with respect to non-Christian peoples shall be appeased when the heathen heart of an all-too-grabbing Christendom shall itself be altered, for then only will the Asiatic races cease to fear, and cease to prepare for, the coercion of battleships and guns. Then will be exercised the loftier patriotism that shall make national life secure, because words and acts of love applied to foreigners at home create friends, not enemies, abroad. Then shall apply the test of discipleship from the lips of the Master: "By this shall all men know that ye are my disciples, if ye have love one to another." Then shall the angels once more rejoice in the hymnody of peace. Then shall the blood-stained earth blossom with the lily and the rose.—William C. Allen.

For Racine and for Christian Education

By John B. Winslow, LL.D.

[NOTE.—The following paper is the greater part of an address delivered in Detroit during the sessions of the recent General Convention.]



EARLY seventy years ago a few loyal Churchmen at the little city of Racine, Wisconsin, under the leadership of Dr. Roswell Park, met and determined that there should be a college established in that thriving little frontier city which should be pledged to the Church for all time. They obtained a legislative charter containing this pledge, they raised funds, obtained a beautiful site on the commanding bluff overlooking the waters of Lake Michigan, and erected the first modest buildings. Their only watchword was courage, their sole endowment faith. Dr. Park was the first president and remained such until 1859, when he was succeeded by James De Koven of blessed memory, who remained at the head of the Institution until his untimely death in 1879 at the age of 47. Let me speak in some detail of that fruitful period; that brief score of wonderful years when this saintly confessor of the faith, this learned theologian, this great educator, this man who knew the boyish heart as few have ever known it, guided the destinies of the institution. I had the great good fortune to be a student at the college during six of those years and thus I speak from personal knowledge. Those years were perhaps the decisive years of my life. Of all the outside influences which have helped to form my life and determine its character the influence of this man and of this school has been strongest. Such also has been the experience of many another. Nearly half a century has passed since those wonderful years closed but I can see the great educator now as though it were but yesterday. I can see him in his study as he counsels with a boy in trouble or pleads with the errant heart of a wrongdoer. I can see him on the campus where every boyish heart welcomes him and struggles for his notice and approval. I can see him in the classroom and in the great refectory where all ate at commons. But most clearly and distinctly I can see him in the chapel where the words of truth and grace and wisdom fell from his lips week by week seemingly without effort and without stint. Can one ever forget those burning words?

Let me quote briefly only from an Easter sermon, one of the few which have been preserved. He was preaching from the text, "Why seek ye the living among the dead?" and thus he closed:

"What are the vain and idle pleasures of youth, what is this heaping up of money for money's sake, giving it neither in life nor in death to Him whose stewards you are? What is it all but seeking among the dead? Nay, for it needs to be said, what is most of our political and national life, but the ignoring of the grand old principles of honor and honesty and patriotism and duty and the fear of God? Christ the living one is not in them. He is speaking to some poor Magdalen. He is showing his hands and his side to some timid doubter who would fain believe. He is known to some in the breaking of bread. He is standing on the seashore in the early morning and bidding another to feed His sheep and lambs. He is shining from heaven on some one zealous for a false cause, and crying Saul, Saul, why persecutest thou me? The Roman soldiers march to victory, to the games, and to the amphitheatre; the pleasure-loving throng in crowds; the scribes and pharisees sit in Moses seat; and afar off the angel cries, 'Why seek ye the living among the dead?'

"But as men go other ways—tarrying not in sepulchres, wondering not at grave-clothes, in however good order they may be laid away, caring not even for myrrh and spices, if they are only meant to embalm the dead—the risen Christ reveals Himself. Humble duties bravely done, innocent pleasures crowned with His blessing, money turned into treasures in heaven, national duties done as to Him who is our King of old—all these lead near to Him. They are the duties of the living Christian and the Living One is in them.

"Oh, vision of glory past all expression, when in the crowded way or in the quiet home, when mid the sound of music and of dancing, or by the bedside of the sick, the Christian sees by faith the risen Saviour! Oh, happier vision still when the eye grows dim and the breath weaker, and the throbbing heart ceases to beat, and the everlasting glory dawns upon the soul!

"Brethren, seek for the Living One. Seek Him not among the dead. Then will He be yours in life, yours in sorrow, yours in death, yours for ever."

With such burning words as these did the great orator (for such he was) inspire the youthful souls committed to his charge.

On the walls of one of the great halls at Racine to-day hangs a faithful picture of this great man in his warden's robe, and beside it, in Latin, are the words: "Being dead he yet speaketh." Even so; he speaks to-day in the lives of the boys who went forth from his care, their hearts touched, their whole future profoundly influenced by contact with this servant of the Most High; and I pray God that he may speak to you to-night through my unworthy lips.

But he was not merely an orator, a teacher, and a man of God; he was also an administrator and a man of sound judgment. He knew that a college must justify itself by its teaching ability if it would continue to exist, and he summoned to the faculty from time to time, as the institution grew, some of the ablest scholars of the Church. One by one came to Racine such men as Elmendorf and Passmore, and Falk and Dean and Marvin and Hinsdale and Luther and others whom I will not stop to name, and thus there was built up a faculty small indeed in numbers but superior in character and ability to the faculty of many a larger institution. All this was done without endowment and simply out of the revenues of the college and preparatory school. It seems impossible now, and doubtless it would have been impossible then, but for the fact that these men who labored side by side with DeKoven labored not merely for money but because of their vision of the future. They labored hard, they worked long hours, they were ill-paid, they saw others—their inferiors—drawing larger salaries at rival institutions, but it moved them not. They stood by their devoted leader; with him they looked down the long cathedral aisles of the future with the eyes of faith, and they saw the great middle west become the seat of empire; they saw its teeming thousands give way to millions and tens of millions; they saw the little college which they were nurturing grow and expand into a greater college, nay, into a university crowned with the laurels of educational leadership and victory proudly seated on the margin of that peerless inland sea, Lake Michigan; they saw the generous youth of the future crowd its halls and vie with each other in the struggle for its honors; they saw the Church through its great University fulfilling its God-given educational mission and assuming unquestioned leadership in Christian education in the great Mississippi Valley, and they were content to spend and be spent if thereby this glorious vision might come true.

During this score of years of "honest poverty", as Dr. De Koven called it, of plain living and high thinking, of devotion and illpaid toil, the results were marvellous indeed. The school grew in numbers from a paltry handful to nearly or quite two hundred and fifty students, of whom some seventy or more were students in the college department proper and the balance in the preparatory school.

Building after building appeared upon the campus, partly as the result of gifts, but very largely paid for out of the current receipts from the preparatory school; a beautiful chapel rose in the center of the quadrangle, a well-selected library was gradually accumulated, and some seventy acres of land of great potential value were added to the college domain. One large building (Taylor Hall), was given by the late Isaac Taylor together with an ample fund to keep it in repair, but nothing else in the way of an endowment appeared.

But the times were rapidly changing. The simple days of the frontier were passing never to return; new conditions were arising day by day which were making impossible the existence of the unendowed college. I need only refer to them here, they are known to all of you; the great state universities with the untold resources of the states themselves behind their backs were looming up as competitors on the one side, and generously endowed sectarian institutions upon the other, and between the two there was little room for the unendowed college. The days when a college could exist in "honest poverty" were well nigh over, and Dr. DeKoven knew it; on this subject he had no illusions.

In a sermon delivered by him on Reunion Day in June 1877, reviewing the work of the college during its first quarter century, he said, after referring to the fact that the institution had been conducted successfully without endowment:

"Yet I would be far from advocating or accepting, save as a dispensation of Providence, the idea that for a quarter of a century an institution should be expected to depend upon its earnings for its support. Ordinarily absolute failure must needs be the result of such a trial. It is asking too much of trustees and officers. There is a danger of loss of independence, a sacrifice of even moral and religious convictions; and, if not this,

any attempt at true collegiate training, much more the effort to create a university, demands the free gifts of liberal men. No educational temple can be built of what costs men nothing, nor must it be built simply from the heart and intellect of its teachers, but from the generous offerings of those who value time and education more than they do money."

At this very time, Dr. DeKoven, with the approval of the trustees, had made arrangements with the bishops of the Northwestern states to make the college the Church's university for that entire section. Of course this arrangement was necessarily tentative and conditional. It depended for its success upon the ability of the institution to meet university standards as to faculty and equipment, and this depended upon endowments. Endowments must be obtained and Dr. DeKoven knew it. Had his life been spared another score of years they doubtless would have been obtained through his own magnetic personal influence; but this was not to be. He was naturally of fragile build and the onerous duties and cares and perplexities of the unendowed college had drawn great drafts on his strength which could not go on for many years. This fact he knew and it is supremely characteristic of the man and the saint he was that he would not allow the fact to influence him when he had made up his mind as to his duty. His wonderful oratorical gifts had brought him calls from a number of eastern parishes including Trinity parish, New York, where comparative ease and relief from the grievous burden of the penniless college awaited him; but he put them aside. One who loved him as a brother (Bishop Clarkson of Nebraska) thus wrote of him soon after his death:

"There is one fact about the translation of this good man to Paradise that ought to be known, and that is this: He stood by his duty in the face of death; he refused to leave his post in order to prolong his life. For several years Dr. DeKoven knew that the labors and anxieties of his great work were affecting his brain; he frequently asked his physician whether such and such feelings that he experienced were indications of apoplexy—and they were. When the call came to him from Trinity Church, New York, he knew that a change of work and mode of life would relieve the fearful pressure and most probably prolong his days. And the question that he then discussed with his most intimate friends and which he then decided was, 'whether it was not a man's duty to stand in the lot where God had placed him even though he might soon and suddenly fall.' He stood by his post of danger and God has taken him to Himself. So that by the example of his heroic death as well as by the example of his holy life he has helped on the cause of righteousness and faith among men."

And so he stood where God had placed him looking death calmly in the face for two years more; his wearing toil ceased not, his brave heart gave no sign, until one day, when the ever recurring miracle of the springtime was at hand, and winter's icy fetters began to yield before the Southland's breath, a grave sweet angel stood by his side, took his hand and whispered: "Oh, faithful servant, come thou with me! I am thy good friend Death." They wrapped him in his priestly robes, they crossed his tired hands upon his breast and put a crucifix between them, and they laid him to rest beside the chapel he had built and which he loved so well. There he sleeps awaiting the judgment day. It was yet far from eventide when the Master called him, but surely, surely, he bore his sheaves with him.

And what were those sheaves? Not merely the material things, the buildings, the great school, the added acreage, and the growth in reputation—these were great achievements indeed; but the sheaves that he brought to the Master's store house were rather the lives which had been touched and glorified by his life, and these were many.

Prior to the great man's death there had already been more than two score of Racine students who had entered the ministry, and there can be no doubt that there have been nearly as many more since that time: several have become honored bishops of the Church, and all have done and are still doing valiant service in the cause of Christ. But in addition to this there went out from its halls into the business world hundreds of young men who had felt the touch of the man and the school and whose lives were profoundly influenced for good thereby, many of whom have become leaders in the great world.

Dr. DeKoven said in 1877: "It is ever true of such a work that 'by their fruits ye shall know them', and it is with thankfulness to God that I say in behalf of my fellow-workers and myself that Racine College has been a blessing to this western land." And this was not any vain boast but the simple truth.

I shall not go into any detailed statement of the history of Racine since the death of its great Warden. I have no heart to do so. It has been a tale of struggle, of ever increasing difficulty in the endeavor to meet without endowment the competition of state universities and endowed sectarian colleges. Year by year this struggle became more hopeless and the burden of debt increased, but the flag of Christian education never has been lowered nor has the knee been bowed to the Baal of the godless

school. Racine has kept faith with its founders and with the Church. Financial difficulties finally compelled the closing of the college department, and it was thought that a preparatory school might be conducted with success; and indeed there were years, when the school was under the care of Dr. Piper and Dr. Robinson (both alumni of the institution), when this hope seemed almost justified and the institution began again to flourish as a preparatory school only. But the burden of debt incurred in the attempt to conduct an unendowed collegiate department was too great: Dr. Robinson (and I speak of him with the deepest affection as an educator and a man second only to Dr. DeKoven) practically wore out his life in the heroic struggle to save Racine to the Church; and the end seems now to have come. The institution must stop and be lost to the Church unless large financial help and active support come at once.

There stand its buildings beautiful in themselves, reverend with age, and replete with sacred memories; there are the graves of Park and DeKoven in hallowed ground by the side of the beautiful chapel; there are the records of consecrated labor and heroic struggle, ill-paid and unappreciated, of the long line of Church scholars who dedicated their lives to a great cause; there is history, glorious even in its defeat, and this Church stands idly by and looks on, or passes by on the other side caring for none of these things.

Brethren, we talk bravely and even boastfully about our glorious heritage as a true branch of the Catholic Church of the ages against which the gates of hell shall not prevail; we look with something akin to pity upon our sectarian separated brethren upon the one side and our brethren of the great Roman Communion on the other; we feel that they have both erred and that we alone have preserved the Ark of the Covenant intact and inviolate; and yet—and yet—when we look about us we see that our separated brethren on both sides of us have proved and are every day proving their faith by their works. They have their colleges and great universities on every hand; their laymen have given of their substance freely and generously to endow them, their halls are crowded with their youth, and we—What have we? True, we have St. Stephen's, and Kenyon, and Sewanee, all doing good work, which I would not belittle for a moment. God bless them every one and may they prosper exceedingly as the years go by! But do we not know every one of us that they are all hampered to the last degree by poverty? Do we not know that they have begged and pleaded for support financial and otherwise for lo, these many years, and have received but the merest crumbs that fall from the rich man's table? Do we not know that their efforts have been perpetually thwarted, their student bodies compelled to remain lamentably small in numbers, their work circumscribed within the narrowest possible limits by poverty?

And now we stand by the open grave of an institution which gave fairest promise a half century ago, and we seem to be impatient to have the final words of committal said so that we may return to our business and our pleasures, our money getting and our automobiling, our banquets and our golf, our marrying and our giving in marriage, our worldly schemes and our plans for to-morrow's enjoyment, rather glad than otherwise to be relieved of a disagreeable and embarrassing situation.

It is trite to say that we stand in the presence of a supreme crisis in the history of the world, a crisis involving the very existence of civilization itself.

The foundations of social order are shaken, the fundamental principles of economics and government challenged with a boldness never before seen; but the great and outstanding menace to the world in all this, as it seems to me, is, not that capital and labor are at variance, not that rival theories of government are struggling for the mastery, not that opposing economic and social forces are arrayed against each other, but rather that there are for the first time great organized armies of men and women whose religion is to destroy the teachings of Jesus Christ and drive His image from the hearts of men. This is the crisis as I view it, and it becomes more acute because of the fact that our schools both public and private are sending forth their thousands and their hundreds of thousands every year, highly educated indeed in all material things but absolute pagans so far as the things of the soul are concerned. Fruitful soil indeed does this make for the spread of irreligion, of crass materialism, of self-indulgence, and sensual heathenism.

If civilization is to live it must be a Christian civilization. Not that our present so-called Christian civilization is perfect; far from it; it has many and grievous faults, but those faults come rather from refusing to follow Christ than otherwise. Its failure to meet the wants of man and the demands of social justice are exactly measured by its failure to be really Christian. If there is to be a democracy which is to live and which, as we fondly believe, is to make the world a fairer and better home than mankind has ever yet seen, it must be a democracy founded on the teachings of Jesus Christ, a democracy whose citizens are

first of all Christians and who carry their Christianity into their everyday lives.

And yet in the face of such a world crisis this Church deserts the fight for Christian education in the very seat of empire and scuttles to the rear. It proposes to add another chapter of shame to its history, it places upon the brow of every member the mark of betrayal of his baptismal vows—for how can one be the faithful soldier and servant of Jesus Christ who gives up the fight for Christian education of the youth?

A few words more and I am done. Summing up the whole matter, I arraign this great Church before the bar of Christian civilization as a Church which has been recreant to its glorious teaching mission. I charge that this Church as a whole has not believed that our Lord Jesus Christ meant His words when He said, "Feed my Lambs", nor when He commanded the apostles to go forth and teach all nations. The wrecks of Church colleges

which strew the Church's pathway for more than a century prove it; the mere handful of existing Church colleges, struggling with poverty, pleading for aid, and dragging out a precarious existence, prove it; the lives of devoted Church educators sent to their graves before their time, done to death by the cares, the responsibilities, and the anxieties of the unendowed college, prove it; the colleges founded by self-denying Churchmen as Church institutions which, in order to live, have been forced to barter their birthright for a mess of agnostic educational pottage prove it; and the fate of glorious old Racine proves it.

I have spoken to you to-night in sorrow, in humiliation, and well-nigh in despair. I search the eastern sky in vain for any sure signs of the approach of a better day; and yet from my heart there goes forth the old, old cry to the watcher in Zion's tower: "Watchman, what of the night?" Shall the answer be: "The morning cometh"? God grant it may be so.

Poems of Advent 1919

ADVENT

Morning dawns, the night is spent;
Comes a bugler from his tent,
Sets the pulsing notes a-flying,
To the sleeping soldiers crying:
"Wake! Awake! Awake! Awake!
March and fight for country's sake!"

Morn is come; but shadows dreary
Hang above our world aweary,
Weary of the din of arms,
Filled with dread, unnamed alarms.
Advent, on her bugle sounding,
Sets the echoing notes resounding:
"Wake! Awake! Awake! Awake!
Rouse from sleep for Christ's dear sake."

One Hope now the new days hold,
Tinging these dark clouds with gold.
Look away! Four weeks, and then
Yule-tide spells God's love for men.
"Wake! Awake! Awake! Awake!
And save this Hope for Christ's dear sake!"

CARROLL LUND BATES.

ADVENT

Though the earth be sin-stricken, and though through long ages
She has sought for relief, and has sought it in vain;
Though the day tarrieth long—which the prophets and sages
Have foretold—when a King shall in righteousness reign;

Though with jealous eye nation keeps watch upon nation;
Though still hatred with hatred is more than repaid;
Though with imminent menace of disintegration
The o'erflowings of godlessness make us afraid;

Though the people stray wide and the teachers lack vision;
Though each day some satanic delusion has birth;
Though men ask—some in panic and some in derision—
"Shall the Christ when He cometh find faith in the earth?"

None the less, a small remnant still loyal remaineth,
Its allegiance unshaken by doubt or by fear,
For the grace of its Lord its tried spirit sustaineth,
And the day of redemption e'en now draweth near.

Lift thy head, faithful remnant, to avenge and restore thee,
To establish the right and the wrong to o'erthrow,
Thy Deliverer cometh in power and glory.
Come Thou quickly, Lord Jesus; yea, come even so.

JOHN POWER.

ADVENT 1919

When we expect a loved and honored guest,
With joyful zeal we hasten to prepare
Our dwelling, that all things be sweet and fair;
We wish to give him welcome, joy and rest.
So let the Church for her Redeemer blest
Make ready as His coming draweth nigh:
Let now Devotion's flame rise pure and high,
Each heart bring offering to please Him best.
Spirit of Truth, come fill these Advent days,
Prepare us for the coming of the King;
Teach Thou our hearts more love, our lips more praise;
All, all of Thee must be the gifts we bring.
Open our eyes to see the Star's bright rays,
Help us to hear the song the angels sing!

MAUD FRAZER JACKSON.

AN ADVENT HYMN

Oh, call, for love and mercy, the Saviour's wandering
Sheep;
The folden doors are broken, the Shepherds are asleep!
The Saints are praying, crying, along the weary way—
"Why, Lord, so long in coming? When dawns the Final
Day?"

Lo, comes the Holy Spirit, in blending love and might;
And every slumbering servant now armeth for the fight.
Rise up, ye Sons of Fervor, go, conquer in God's Name:
Christ goeth on before you: His love and power pro-
claim!

Rejoice, ye godly people, the gladsome day is here,
The day of Man's redemption: The Saviour draweth near!
Go, tell the sad and weary to burst the bonds of sin;
For Holy Church is waking, Eternal Life to win!

Then lift to Heaven your praises, the songs of triumph
raise;
Soon ends the sinners' thralldom, soon dawn the heavenly
days!
Let Christ go on before us, the Spirit rearward be:
And now, O Blessed Father, all love and praise to
Thee!

P. B. PEABODY.

[NOTE.—This Advent Hymn has been set to music by the author, the Rev. P. B. Peabody, of Blue Rapids, Kans., and the musical setting may be procured from him.]



CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what shall be published.

TRY THE SPIRITS: STEWARDSHIP

To the Editor of The Living Church:



AN article appeared in your number of November 15th by Miss Scudder, entitled *Beyond Stewardship*. The main burden of this article might be found in these sentences contained in it:

"The ideal of Christian Stewardship as a sufficient basis for justice is pretty well discredited to most thoughtful people. Another ideal has arisen, bolder, more disturbing: the ideal of industrial democracy . . . what should be the Christian attitude toward it?"

Miss Scudder seems to intimate that the proper Christian attitude toward industrial democracy involves a more or less unconditional surrender to the inevitableness of labor control, and a shelving, more or less, of the ideal of Christian stewardship.

But is it true that the ideals of Christian stewardship and of industrial democracy are inherently opposed to each other? It is difficult to see how they can be opposed unless the latter is conceived as a ruthless power, unaccountable to God or to man. To such power no Christian can consent.

1. As nearly as one can briefly define the ideal of industrial democracy, it is the aspiration and demand of groups of wage-earners to share in control of the conditions of industry, through organizations free from control by the employers. This ideal seems to conflict with stewardship, in its challenge of the claims of many "captains of industry" to be the supreme and exclusive stewards of industrial conditions. Industrial democracy classes the pretensions of the industrial autocrat with the pose of the late Kaiser. Now this ridicule of the solemnity of an egocentric may be merely amusement at the man's exaggerated idea of the extent of his power and responsibility; or it may be a sneer at the very idea of responsibility itself, whether to God or to man. And the gravity of all questions connected with "democracy" is that the sneer may mean the one just as well as the other. Christian stewardship at least involves the responsibility of deciding what type of democracy one shall countenance—the type that acknowledges responsibility for power, or the type that demands power without responsibility.

2. Christian stewardship means that the possession of power or wealth by any individual, class, or group, involves responsibility to God for its use, and implies that the possessor is bound to use it for the general good, so far as possible. Behind this ideal is undoubtedly the belief that power or wealth always comes into the hands of its possessors by divine permission, even though wrongfully obtained. In this case, restitution and satisfaction should be made, though never in such a way as to nullify the stewardship involved in possession. In short, according to Christian morality, one cannot abdicate a stewardship until it is actually taken from him. Even when he decides to share his stewardship with others, even if he gives up all that he has, in those decisions he is responsible.

Now the deadlock that is so often reached between capital and organized labor is not due to any morbid or exaggerated sense of stewardship on either side. It is due to a grave distrust on either side of the fitness of the other side for the responsibilities of all the control it claims. The workman knows by experience that there are conditions in industry that the capitalist cannot be counted on to handle with intelligence and sympathy, and that call for a different management. The capitalist really may feel little or no responsibility for these conditions himself, but he resists the claim of organized labor to control them, because he profoundly distrusts the sense of responsibility of average wage-earners. Thus, the deadlock is not due to any morbid or exaggerated sense of stewardship on either side, but to a defective faith in human capacity for stewardship.

Now industrial democracy will either win its way to universal confidence, or it will force its way into irresponsible power. It depends largely upon the attitude of the third party, the "public" (in which many Christians are included), whether industrial democracy will take a Christian or an anti-Christian form. Radicals are never tired of telling Christians this, and then suggesting the very worst way of helping the labor movement to be Christian. Industrial democracy cannot be Christianized by treating it as if it were a kind of juggernaut, and lying down in the road in front of its fateful wheels. The labor movement will never be greatly impressed by the spectacle of Christians turning

into Buddhist passivists or Moslem fatalists before the prospective onrush of social revolution.

This is the time for Christians to stand on their feet and challenge every spirit that clamors for their allegiance. Only so can we help deepen in organized labor, in all powerful groups, the sense of responsibility, of stewardship, if you will. There have been very significant signs of self-control on the part of organized labor, both during and since the war. And labor has not been helped to responsibility by those who were ready for unconditional surrender to labor but by those who boldly and courageously challenged labor with its duty, treating the worker like a responsible being. It is more respectful to labor to preach to it, than to fawn upon it.

The only industrial democracy that a Christian can consent to is an extension, throughout all society, of the ideal of Christian stewardship. Anything short of this a Christian would be justified in resisting to the death, for it would only be the resurgence of the reign of Force. It is not less stewardship that is needed in the world, but more. And a vital spot in all Christian stewardship is responsibility for the kind of thing one assents to, as well as for the use of what one possesses.

WILLIAM MILLER GAMBLE.

St. Paul's Rectory, Manheim, Pa.

LIMITATIONS UPON PREACHING

To the Editor of The Living Church:



OR quite a number of years it has seemed to me that the preaching in the Church has not been as good and effective as it was thirty or forty years since. We have some very strong preachers, who present the Gospel message with great force; but it seems to me that the number of strong preachers is not great.

Forty years ago almost every clergyman with whom I was acquainted preached from notes, and in my judgment the preaching was more instructive and effective than most of the preaching now is. If a clergyman writes his sermons, he is very likely to be careful as to what he says, and as to how he says it; but if he preaches without notes, and trusts to the inspiration of the moment for what he is to say and the manner of expressing it, he is in danger of being a mere "talker", and what he says is likely to be void of force and uninteresting.

If a preacher is fluent and prepares carefully what he intends to say and his manner of expressing himself, he may preach ably and convincingly without notes; but the great majority are not fluent, and many make little preparation for preaching.

I have been led to make these reflections by reading an excellent paper by Warden Kramer in the September issue of the *Bulletin* of Seabury Divinity School. This paper is addressed to the clergy, and it ought to arouse some of them to the importance of better and more effective preaching.

Dr. Kramer says, *inter alia*, that two thirds of the adult population of the United States are apathetic toward the Christian Church, and that millions consider the Church neither essential to material success, nor necessary to happiness; and, speaking for the Episcopal Church, he says that the clergy are responsible for this condition, and he avers that "they preach and teach an incomplete plan of salvation". After stating that the Episcopal Church possesses all the spiritual treasures of the Universal Church, Dr. Kramer lodges this indictment against a majority of the clergy:

"Instead of studying social conditions and then preaching and teaching that the solution of human problems is found in Christ alone, through the Church, the vast majority of the clergy preach pious platitudes", etc.

He also makes the following timely and important statement:

"Many of us were stupid enough to think that the war was going to fill our seminaries. But it has not, and there is no reason why it should have done so."

Many of the clergy and others seemed to think that "a new heaven and a new earth" would appear as the result of the war, and that all things would be changed, and that unity of the Church would be one of the results; but, while much chaos may follow the war, it is evident that sin and Satan will not have been changed, and that schism and heresy and other

sins will exist substantially as before the war. The Church has witnessed the rise and the fall of many nations, but the faith changes not.

A distinguished clergyman was reported by the secular press to have said, the other day, at the General Convention, that he was unable to distinguish between politics and religion; but I do not believe that any sane clergyman would have made such a statement before the war. Prominent men seem to lose their heads sometimes.

Much of the poor preaching that has been done since the war has, in my judgment, related to politics and thinly veiled socialism and anarchy. Neither our Saviour nor any of the New Testament saints preached politics, and I respectfully submit that no clergyman of our Church has any right to preach such things in our pulpits, nor has any priest been ordained to preach such stuff. In the ordering of priests, the bishop says, *inter alia*:

"And be thou a faithful Dispenser of the Word of God, and of his Holy Sacraments."

"Take thou Authority to preach the Word of God, and to minister the Holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto."

The Word of God is what clergymen are ordained to preach and dispense, and they are given no authority to preach politics and other secular matters.

Of course, clergymen have the right, as citizens, to hold and express their opinions as to politics and secular matters, but they have no right to express them in the pulpit. There, they must preach and dispense the Word of God.

McMinnville, Oregon, November 14th. W. M. RAMSEY.

"VOX CLAMANTIS IN DESERTO"

To the Editor of *The Living Church*:



ALL THE LIVING CHURCH give a little space to a few words of sympathetic and affectionate warning—perhaps more suitable for the "Unpopular Review"? The only special claim to attention, the authorship of an octogenarian, may be countered on it as senile pessimism ("Elder Statesmen" are Japanese, not American, authorities). It is of course conceit to claim for his voice any prophetic quality and the desert may be about to blossom with the rose!

In all undertakings of human handling there are imperfections, short-comings, seeds of the crop of weeds to grow up with the harvest.

In the "drives" for vast sums of money and their success lies the danger which exists, for organizations as well as for individuals, of setting the heart upon riches and forgetting "holy poverty". Even a clerical insurance society, its organization and propagation, may interfere with the spiritual function of the divine body. No space seems left and no encouragement given for lives of "vocation"—all is for safety and comfort! Is not there a real menace of commercialization among us?

Is not the desire for a technical unity, larger numbers, better feeling, and a purely human ambition for something "big", likely to strain the honor of the guardians of the Faith, the sworn liegemen of the Holy City, when exposed to the temptation of "Faith and Order" meetings with those who claim no divine sanction for either? Differences concerning creeds and sacraments may not be compromised or referred to arbitration!

The friends of "sidewalk" appeals to the passer-by, instead of an open church door, must remember that there is also the gutter, not far from "progressive" Churchmen's minds—who have hung out signs before "service": "No prayers", and probably contemplate cinematograph and smoking concerts in the Holy Places.

To advertise and reach the masses of course implies concessions, popularizing by omissions and fanciful novelties, making everything cheap and easy. We read that at Otterbourne Church Keble caused the scrolls in the windows to be inscribed in Latin: "*Quam deiecta tabernacula*" and "*Expandi manus tota die*" as the language of the Universal Church, and when objection was made that they would not be "easily understood" he said: "It is good for people to have to look into a thing!" Even if the people are gathered in by modern methods, there is the strong probability that nothing is left worth gathering into!

Where, in all the social and economic labors undertaken on the human side, is left room for the old motive—the "mere" glory of God, expressed in shrine and fane, in stone and in gold and gems? The Church, it must be remembered—the Church of the Catacombs—flourished mightily in secrecy, and in unpopularity to the point of persecution! May we not fear that the power of divine grace is virtually aspersed by our reliance upon "organization" and the many schemes with which we have fairly equalled the acumen of the mammon of unrighteousness?

"Toleration" may far exceed any wise and generous "breadth", indicate time-serving or cowardice, and lead to great loss of morale and the power of coherent unity. What motive can

justify mechanical consorting under a common name of those who do not merely differ, but regard one another as teaching and practising soul-destroying error; say the exponents of the Church in Fond du Lac, with the C. B. S., daily masses, and Reservation, and those of Virginia, with monthly evening communions and prayer meetings? And is it reasonable "toleration" that refused to depose a self-convicted bishop?

But if within all apparent success there is the germ of failure (as there was in the ripe civilization of the world now seemingly infecting it with a menacing disease), and the faith is found to be departing, it is only what was predicted before the Second Coming, while it may be hidden from the dazzled eyes of men, glorifying material prosperity. The great Christian poet, in dwelling upon this: as he endured reproach for doing, so constantly, showed also the spirit of prophecy. Nothing is more sure than that there shall be a great "falling away" when our Redemption draws nigh.

Even so come quickly, Lord Jesus! ERVING WINSLOW.

THE MARYLAND ASSOCIATION OPPOSED TO WOMAN SUFFRAGE

To the Editor of *The Living Church*:



ON behalf of our organization, I wish to protest against the statements made by Mr. Hogue in his answers to questions concerning the Baltimore Open Forum. Since you published these with no comment you evidently feel that he is qualified to speak in regard to the type of membership of which the Maryland Association Opposed to Woman Suffrage is composed, and, we therefore, ask that you prominently correct his statements. The moneyed interest is no more represented in our organization than it is in the Woman Suffrage Organization. Our membership includes a large number of working girls who feel unable to pay even the small dues of one dollar per year, and we have no million dollar fund such as was left the suffragists by Mrs. Frank Leslie.

We are standing together for home defense against such radicals as Max Eastman and Rose Pastor Stokes, to whom individualism is everything, and who fail to recognize that the family is the unit of society. We also stand for fair play and justice and we are against everything that engenders the class hatred that it seems to be Mr. Hogue's desire to arouse.

We had felt that the Open Forum would only belie its name if it presented nothing but the radical point of view, and so we wrote Mr. Hogue, *not humbly*, but confidently, knowing that the mass of the people are on our side.

Baltimore, Md., November 12th. CORNELIA A. GIBBS,
President.

To the Editor of *The Living Church*:



WRITE to ask you on behalf of the Maryland Association opposed to woman suffrage to refute a statement made in a recent number of your magazine by the Rev. R. W. Hogue characterizing the Association as "composed mainly of representatives of the vested interests, including wealthy wives of big employers." The very large majority of their membership is made up of self-supporting women who have learned to value a home that shelters a family rather than an individual, nor did they ask humbly for a hearing but with assurance and pride in the message they had to deliver. I think you will agree with me that it is only their due to have this fairly stated.

Hotel Belvedere, Baltimore, November 10th. ADELINE PENROSE.

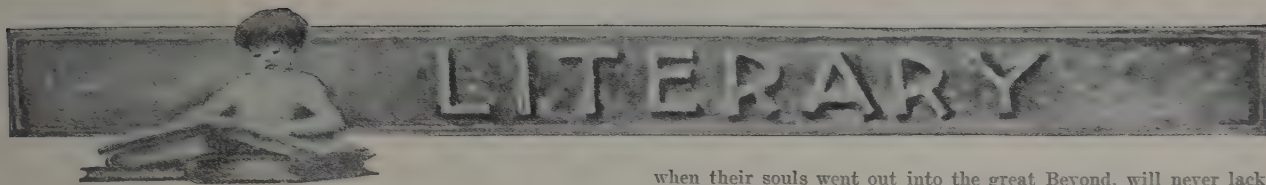
FOR AUSTRIAN AND GERMAN WOMEN AND CHILDREN

To the Editor of *The Living Church*:



OFFICIAL reports from Austria and the interior of Germany confirm the tragic stories of under-feeding of women and children there. Tuberculosis, rickets, and gastro-intestinal diseases are frightfully prevalent, and the death rate appals one. Help is needed instantly. "If thine enemy hunger, feed him," is a divine command. But now the war is won, the people of the central powers are no longer our enemies; and their children never were, never could be. Despite all the other appeals, I ask Church people to give generously to a Fund for Feeding Austrian and German Women and Children, to be used under the direction of the American Red Cross or of the American clergy now in those regions. This will be used to provide milk and animal fats, which are most urgently needed. I trust that THE LIVING CHURCH will act as treasurer, and enclose a cheque from the Church of the Advent, Boston, to begin with.

WILLIAM HARMAN VAN ALLEN,
Church of the Advent, Boston, November 20th.



A Theological Introduction to the Thirty-nine Articles of the Church of England. By E. J. Bicknell, M.A., Vice-Principal of Cuddesdon Theological College. Longmans, Green & Co. 1919. Pp. xviii+560. Price \$6.00 net.

Perhaps the first question suggested by the appearance of a new book on the Articles concerns the principle of interpretation adopted by the author. The only clue given in the preface of this volume is that it is projected on "new and broad lines". So far as these are determined by modern New Testament studies the point is clear. The old "proof-text method" is frankly discarded and with it exegetical minutiae, except as these may throw light on the mental outlook of the writer of the text or his sources. The Pauline authorship of the Pastoral Epistles is accepted, the difficulty of identifying the *ipsissima verba* of our Lord in some passages of the Synoptists is recognized, and a conservatively critical attitude on the discourses in the Fourth Gospel is avowed. But there is no discussion, either as preliminary or in connection with specific matters of controversy, of a settled principle of interpretation; nor is there any account of the controversial attitudes of earlier expositors whose books are regarded as standards. The history of the Articles is given and their place in theology, contrasted with that of the ecumenical creeds, is well set forth: but the issues raised as to the meaning of the Articles (by the Tractarians) are ignored and Tract XC is not mentioned at all. This omission may be accounted for by the author's purpose, which is to use the Articles only as a general framework for his systematic treatment of dogmatics; and such a method may properly lay claim to the novelty and breadth which is here asserted for it. Candidates for ordination in England must stand examination on the Articles, and the lectures which make up this volume are based on that requirement. At the same time they form a more systematic treatment of theology than the works of this character commonly afford.

Under these circumstances we are invited to examine the book as we would any work that sets out to cover the ground of dogma. And doing so, we are soon made aware of the author's position. It is that of a conservative Anglo-Catholic with broad sympathies. A pupil of Dr. Goudge, to whom he acknowledges great indebtedness, he is also under obligation to Bishop Gore and our own Dr. DuBose. Moberly is one of his favorite authors, and there are frequent references to the Modernist Father Tyrrell. A large bibliography is distributed in small groups to which the reader is referred in connection with the topics as discussed, and these for the most part are the works of English and contemporary authorities. They frequently represent opposite views of disputed questions; a fact which is in line with the writer's purpose to quicken the student's interest and if possible induce him to think for himself. Mr. Bicknell never dodges a controverted point or fears to express a positive opinion, but his writing is distinguished by a sane temper and judgment which one is forced to recognize even when dissenting from the opinions expressed. It goes without saying that he regards the articles as entitled on the whole to respect for the purpose they were meant to serve—a test for the teachers of the Church. They exhibit faithfully what was the theological attitude of the Church of England in the sixteenth century and what in the main is her attitude to-day. Where they are infelicitous or inadequate the fact may be acknowledged without prejudice to anything that is of vital importance. Justly to appraise them one must be able to divest himself of partisan spirit and treat them with the discrimination which the sense of historical fitness and the real theological scholarship of our day imposes. With this sort of treatment they can be made both useful and *interesting*, and the present volume is the best instance to date of that achievement. Its author is to be congratulated on performing a difficult task exceedingly well.

T. B. F.

From Army Camps and Battle-Fields. By Gustav Stearns, Captain-Chaplain 127th Inf. A. E. F. Augsburg Publishing House, Minneapolis, Minn. Price \$1.25.

There have been many books written about the war and undoubtedly there will be more as the years go by and men look back upon the titanic struggle through the telescope of time. Yet books written by those who came into intimate relations with the American soldiers who lived with them in camp and trench, who shared their privations and who knelt beside them in prayer

when their souls went out into the great Beyond, will never lack for readers.

Such a book is the one from the pen of Captain-Chaplain Gustav Stearns, who spent fifteen months with the troops overseas, was on duty on the important battle fronts of the Alsace trench sector, the Aisne-Marne offensive, and that of the Oise-Aisne, and who was cited by General Pershing for gallantry in action. The book is in the form of letters to his congregation at home and describes vividly the life of a soldier, first at the great camps in America, and then amid the stirring scenes in France. One reads between the lines of the Chaplain's letters and sees him as a faithful servant of Christ, cheering and encouraging his men, preaching to them through the heroism of his life, and bringing to the dying the consolation of the Church. The book is splendidly illustrated; some of the letters describe unique experiences, and the reader lays it down with the feeling that he has seen the heart of the soldier.

Matthew's Sayings of Jesus. By George Dewitt Castor. The University of Chicago Press. 1918. Price, \$1.25.

This is a posthumous book, published, in fact, six years after its author's death. And this fact is to be regretted; not because the six years have caused the study to become antiquated, but because students have been deprived of its use for these six years. For it is an intensely valuable work.

As its title indicates, it is a study of Q, which Professor Castor identifies directly with the Matthean Logia mentioned by Papias. Just one hundred pages (pp. 20-120) are devoted to the reconstruction of the original text of the "certain" passages, by the usual method of a close comparison of St. Matthew and St. Luke. Professor Castor agrees with Harnack in holding that the First Evangelist has modified less in wording than the Third. But as regards order the situation is reversed: "It is time to appreciate that in the whole question . . . Luke and not Matthew is the key" (p. 132), a conclusion that is assuredly correct.

The unity of Q is maintained vigorously, and its limits are not restricted to the merely "common" matter; this common matter constitutes its great bulk, but about fifty verses (p. 188) can be added to it from the special matter in the two Gospels (pp. 179, 187). A use of Q by St. Mark is denied, but Professor Castor was not familiar with the studies of Loisy and Nicolardot, and overlooked the work of O. Holtzmann, Jülicher, and von Soden. Finally, brief discussions narrow down the authorship to apostolic circles, and, specifically, to the Apostle St. Matthew.

The method throughout deserves high praise, and this book takes its place as a standard treatise on the Synoptic Problem. But it is not hard reading, and will be found quite comprehensible by the working clergyman, as well as by the student.

It is a pity that the editors did not add an index.

BURTON SCOTT EASTON.

Studies in Biblical Parallelism. Berkeley, Calif.: University of California Press.

This large volume of 444 pages emanates from the department of Semitic Philology of the University of California as the result of much painstaking and technical study. It is divided into two parts. The first contains a detailed study of the parallelism in the book of Amos, by Mr. Louis I. Newman; the second is a like detailed treatment of the first ten chapters of Isaiah by Prof. Wm. Popper.

Mr. Newman's general introduction treating of parallelism is far reaching in its scope, and discusses parallels not only in Hebrew, but in several ancient languages. He carefully examines the book of Amos and illustrates both in verse and prose the parallels therein contained. The "Doom Song" in chapters 1 and 2 is analyzed at length and is so translated and printed that an ordinary English reader may greatly profit. The same remark applies to Prof. Popper's discussion of the parallelism in part of Isaiah. Semitic students will find this volume of special value. The notes and references indicate a wide knowledge of the literature bearing on parallelisms.

DOROTHY CANFIELD'S *Home Fires in France* gives one a very good idea of what people of different classes and types have suffered and endured, and also of their viewpoint upon various subjects. This makes it one of the most desirable additions to the collection of war books. [Henry Holt & Co., New York. \$1.50].

Monday Morning on the Street

Place, Oxford—Parish of St. Jude

By the Rev. Pascal Harrower

Henry Peaceful: Hello, Mr. Parishman, glad to meet you. What do you think of the Rector's speech yesterday on the Nation-wide Campaign? I could not call it a sermon.

Parishman: I think all this talk about reaching everybody is like chasing butterflies. It's sensational and won't work. And as for people everlastingly talking about Missions, I am tired. The Board of Missions is like a leech anyway, always crying "More! More!".

Peaceful: Just so. I gave the Rector credit for better judgment. He has no business to turn the sermon into a stump speech. The hour of worship is meant for the deepening of our spiritual life, and not for discussing budgets. I go to pray and rest.

Parishman: You're right. I object to these extravagant statements, and have grave scruples lest they lead the Church into wild ventures, and do more harm than good.

Peaceful: Here's Henry Slacker—good morning, Mr. Slacker. Were you in church yesterday?

Slacker: No—I had a friend with me and could not come. I guess some one else was there to take my class. I'm going to give it up, anyway. But I heard about the sermon from Jack Selfridge. I'm tired of this everlasting cry for money, and our responsibility for Tom, Dick, and Harry. Why should we worry and fret ourselves?

Peaceful: Oh! I don't object to supporting the Church, but all this somehow takes away the quiet beauty of the service. I met the Rector last week and he needs Sunday school teachers, then a leader for his Boys' Club, and it's always something. I don't know what can be done, and besides, it's his business. That's what we hire him for.

Slacker: He was after me. He said I was a successful business man. Suppose I am, I get tired. Religion ought not to drive a man to church every Sunday. Sunday is for rest. I am not going to bind myself to a Sunday school class, and as for a Boys' Club—Good-night! I've no fancy for taking a Church job.

Parishman: Well, I don't deny that somebody must work. But I think the Church undertakes too many things anyway. Keep things simple, I say.

Selfridge: Excuse me, are you talking about this Nation-wide nonsense? It's a silly scheme. The Rector is crazy. Why, our own church needs pointing up. The furnace is old. The parish house roof leaks. We pay the organist only a few hundred dollars. I really think, by the way, he ought to be glad to play for God's worship, even if the organ is a poor one. This spending money outside, when we need so many things ourselves, is rotten business policy, anyhow.

Paul Mastersman: Selfridge, you are a clever man. One thing is certain, you will never be lacking good things for yourself. Let me see. You have a touring car? Yes. You got a new one this year. You went off up into Canada this summer; cost a pretty large check, didn't it? You belong to the club? And have a fine business? You dress well, and your wife and daughters. How many Victory Bonds did you buy for investment? Stowed away in your strong-box, aren't they? How much did you give to the Church last year?

Selfridge: That's none of your business, Mastersman. I give what I can and as much as I want to.

Mastersman: The trouble with you, Selfridge, is that you look at yourself through the big end of the telescope, and at religion through the little end. That is the trouble with the whole Church. We are simply "little Christians".

Parishman: But, Mastersman, we have a hard time as it is, meeting Church expenses. Last year we had a deficit.

Mastersman: That's nothing strange. If you men ran your business with no more interest than you run the Church, you wouldn't buy bonds nor motor cars. You call yourselves Christians. Then put a little nerve into your faith. Slacker, you take your religion in about as happy-go-lucky a fashion as any man I know. If your office clerk served you as devotedly as you serve the Church, you would fire him. Why don't you be square, and play the game?

Slacker: What game? We are talking about the Christian Church, not about business.

Mastersman: Just so. Do you think it is a very great honor to Jesus Christ to have such enthusiastic disciples as you men, who are trying to cut the Church down to the last cent, and give God less service and poorer than your clerk gives you?

Slacker: You have a sharp tongue, Mastersman, but what is this confounded Campaign about, and what do you want me to do anyway?

Mastersman: I'll tell you. How many communicants have we? 300. How many contributors? Less than 100. The Church expenses last year were \$3,600. That is, say, 10 cents a day for each. Your cigars cost more than that, don't they? Now suppose we get the other 200. Let them give an average of 3½ cents a day, and get \$2,400. That means we must tell every man, woman, and child about the Church. Describe the wonderful work done everywhere. Show how big it is, and how much more the world needs Christ to-day than it did four or five years ago. Then tell them about the parish. Ask them what they want our Church to do here in this town. Then give every one a chance to contribute. Make up your budget, and believe me, you will get your money, and what's more, you will get the people too.

Slacker: Mastersman, I believe you are right. I'm a pretty poor sort of Christian. Here goes for a new deal. Let us men size up the Church again. I believe we can do it, and to begin I'm going to treat the Church like a going concern, after this.

Peaceful: I'm with you, though I don't count for much. I guess I've been coddling myself too long; no more of that for me.

Slacker: You're talking horse sense, Peaceful. As for me, I'll take that class of boys the Rector talks about. And, bless me, if I don't come to church every Sunday, rain or shine. I know a lot of men like myself who treat religion as though it was an honor to God when they condescend to say their prayers, or go to church. They don't go often enough to know how to use their Prayer Books. God forgive me! I really don't want to be a quitter.

Mastersman: Do you know, Slacker, I believe we shall see better days in our old church? Last Easter we had, the Rector tells me, 250 communicants, and the church was crowded with our own people. Now we average about fifty at the monthly communion, two or three at the early communion on Sundays, and a congregation of, say, seventy-five, and often less. It is a bad thing for us. It makes us cheap to ourselves. It wins no souls for God, and I believe it is a kind of back-slap at Jesus Christ. We don't mean it, but that is what it amounts to.

Selfridge: Pretty straight talk, Mastersman, but what do you propose?

Mastersman: Come to the conference to-night. The Rector has asked me to be chairman of the parish committee, and we shall see better days for St. Jude's Church. Better music, better Church school, fuller congregations, every man, woman, and child on the card catalogue, the roof mended, the whole work in better shape, and more money for the great big Church work outside the parish. Do you know, fellows, I believe we shall know better than we ever knew before the meaning of religion for ourselves and other men? Meet me to-night at the Rector's study.

Church Calendar



Nov. 30—First Sunday in Advent. St. Andrew.
Dec. 1—Monday.
“ 7—Second Sunday in Advent.
“ 14—Third Sunday in Advent.
“ 17, 19, 20—Ember Days.
“ 21—Fourth Sunday in Advent. St. Thomas.
“ 25—Thursday. Christmas Day.
“ 26—Friday. St. Stephen.
“ 27—Saturday. St. John Evangelist.
“ 28—Sunday. Holy Innocents.
“ 31—Wednesday. New Year's Eve.

Personal Mention

THE REV. CHARLES BRECK ACKLEY has accepted the invitation of St. Mary's Church, Manhattanville, New York City, to become rector and will be in residence in the Rectory, 101 Lawrence street, Borough of Manhattan, after December 7th.

THE REV. CLINTON WEBBER ARESON, after twenty-two months of Y. M. C. A. service in the Archangel sector in Russia, a captive of the bolsheviks since July last, has been released and hopes to reach New York about the 26th of this month. Mr. Areson's mother passed away during his absence.

THE REV. CLIFTON HARTWELL BREWER has accepted the rectorship of Trinity Church, Branford, Conn., and may be addressed there after the First Sunday in Advent. Also he will continue his work in Religious Education at Yale and may be addressed at 1131 Yale Station, New Haven, Conn.

THE REV. FREDERICK W. BURGE will close his ministry at St. Peter's Church, Westfield, N. Y., on the Sunday next before Advent, and will begin on Advent Sunday his rectorship at Trinity Church, Warsaw, also in Western New York.

THE REV. EDWARD COSBEY has resigned from the mission of the Advent, Kenmore, N. Y.

THE REV. GLENN B. COXENDALL may be addressed at 68 St. Paul's Place, Brooklyn, N. Y.

THE REV. JOHN T. DALLAS will on February 1st enter upon the rectorship of St. Thomas' Church, Hanover, N. H., seat of Dartmouth College.

THE REV. ROY E. DE PRIEST has taken up residence at 624 North Sixth street, Barberton, Ohio.

THE Church of the Ascension, Atlantic City, N. J., has called as its rector the Ven. H. E. A. DURELL, who expects to take up his new work on the first Sunday in January.

THE REV. WILLIAM JOHNSON GAGE has entered on the rectorship of St. Paul's Church, Greenwich, N. Y.

THE REV. WALLACE J. GARDNER may be addressed at 68 St. Paul's Place, Brooklyn, N. Y.

THE REV. J. F. GEORGE has accepted a unanimous call to the rectorship of St. Peter's Church, Plymouth, Conn., and after December 1st should be addressed accordingly.

THE REV. CHARLES H. HOLMEAD, JR., has accepted a call to become assistant minister of St. Matthew's parish, Prince George's county, Maryland.

THE REV. ROBERT CLYDE JOURDY has become assistant at St. John's Church, Ogdensburg, N. Y. He officiates also at Christ Church, Morristown, and at St. John's Mission, De Kalb Junction.

THE REV. J. H. LEVER of St. Louis was appointed city representative to the Missouri Conference of Social Welfare which met in Chillicothe recently.

THE REV. DR. HENRY LIEBEK should now be addressed at Synod House, West 110th street, New York City.

THE REV. J. A. MCCASLAND has been placed in charge of the mission of the Advent, at Kenmore, N. Y.

THE REV. R. M. M. MURPHY has decided to remain as rector of Christ Church, Green Bay, Wis. It was announced after the death of his wife that he would return to England with his infant daughter.

THE REV. FREDERIC CHARLES MERRILL, who since 1912 has been a missionary in Japan, has returned to that country after serving for the Y. M. C. A. in Siberia for nearly a year.

THE REV. HERBERT C. MERRILL has been secured as missionary to the deaf in the dioceses of Central and Western New York and Albany. Fifty deaf and dumb people attended his first service in Grace Church, Utica.

THE REV. LAWRENCE F. PIPER has resigned charge of St. Andrew's Church, Buffalo, N. Y., and may be addressed at 185 N. Main street, Concord, N. H.

THE REV. CHARLES F. SONTAG has resigned as assistant minister of St. John's parish, Prince George's and Charles counties, Md.

THE REV. CHARLES B. SPARKS has accepted a call to become rector of William and Mary parish, Charles county, Maryland.

THE REV. GEORGE STOCKWELL has been appointed to charge of Philmont, Chatham, and Copake Iron Works in the archdeaconry of Albany, N. Y.

THE REV. E. J. H. VAN DEERLIN should now be addressed at 2120 Kearney avenue, San Diego, Calif.

THE REV. GEORGE CARLETON WADSWORTH, rector of Christ Church, Troy, N. Y., has been placed upon the reserve list for commissioned officers, with the rank of captain, in accordance with the provisions of the military law of New York, by command of the Governor.

THE REV. E. S. WHITE has accepted the rectorship of the Church of the Holy Communion, St. Louis, Mo.

ORDINATION

DEACONS

CENTRAL NEW YORK.—Mr. EDWARD J. GATES was ordered deacon in Trinity Church, Camden, on November 13th. Bishop Fiske officiating. The preacher was the Rev. Ralph Pomeroy; the presenter, the Rev. H. D. B. McNeil; the presenter of the Litany, the Rev. F. W. Eason; the epistoler, the Rev. W. R. Yeakel. The Rev. Mr. Gates will continue to serve Trinity Church, Camden, and the missions at Altmar and Redfield, where he has been working effectively as a lay reader.

NEW JERSEY.—On All Saints' Day Mr. JOHN WESTCOTT GUMMERE was ordered deacon at St. Paul's Church, Bound Brook, by Bishop Matthews. The preacher was the Rev. Charles S. Lewis, who also read the gospel. The candidate was presented by the Rev. Vincent C. Bonlander; the epistle was read by the Rev. A. S. Phelps, and the Litany by the Rev. Robert Williams. Others present were the Rev. Messrs. Charles Nelson, C. T. Pfeiffer, and C. H. Mallory.

PRIEST

WYOMING.—On Sunday morning, November 9th, the Twenty-first Sunday after Trinity, the Rev. JOHN SAMUEL GILLESPIE, deacon, was advanced to the priesthood by the Bishop of Wyoming, in St. Mark's Church, Cheyenne. Mr. Gillespie was presented by the Rev. Howard R. Brinker, and the sermon was preached by the Very Rev. D. W. Thornberry, Dean of St. Matthew's Cathedral. The clergy of the missionary district were in attendance, as the service marked a special event in the week of the Ogilvie Conference, and the Rural Deans assisted in the laying on of hands. Mr. Gillespie is to continue as rector of the rural parish of Park county, Wyoming, where he has served since June.

CLASSIFIED NOTICES AND ADVERTISING

Death notices are inserted free. Memorial matter 25c cents per word. Brief retreat notices may on request be given two consecutive free insertions. Additional insertions must be paid for. Marriage or birth notices, \$1.00 each. Classified advertisements, wants, business notices, 25c cents per word, including name and address, each and every insertion. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or suitable work, and parishes desiring suitable rectors, choirmasters, etc., persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address all copy (plainly written on a separate sheet) to THE LIVING CHURCH, Classified Advertising Department, Milwaukee, Wis.

DIED

BALDWIN.—Entered into rest, on Sunday, November 16th, at her home in Washington, D. C. KATE IRVING, widow of Henry Baldwin, and daughter of the late A. Ogden and Mary Tuft Dayton. Interment at the cemetery of St. James the Less, Philadelphia.

BINGHAM.—At her apartment 34 Gramercy Park East, New York, Wednesday November 12th, in her 72nd year, ANNIE FREELAND (Carter) BINGHAM, wife of the late George F. Bingham, youngest daughter of the late Rev. Lawson and Mary A. S. Carter. Interment at Cleveland, Ohio.

HOLMES.—Entered into rest on Sunday night, November 16th. SUSAN COLEMAN HOLMES, widow of Frank Decker Holmes, and mother of the Rev. W. A. B. Holmes, at her home, 1140 East State street, Trenton, N. J.

LUSBY.—Entered into rest at Christ School, Arden, N. C., on the morning of November 16th. LINDA STETSON LUSBY, of Kent county, Maryland.

WANTED

POSITIONS OFFERED—CLERICAL

PRIEST WANTED FOR light work, parochial, within easy commuting distance of New York. Small salary. Duties would not interfere with teaching, study, or literary work. Address H. M. S., care LIVING CHURCH, Milwaukee, Wis.

CURATE WANTED FOR A MID-WESTERN parish. Must be an unmarried man and a strong Churchman. Salary \$1,500. Address M. W. P., care LIVING CHURCH, Milwaukee, Wis.

CLERGYMEN WANTED (married or single) to join new order for home mission work. No vow of celibacy or poverty. Box 1426, Washington, D. C.

AN EASTERN RECTOR seeks assistance; should be under 32, cultured and willing to work hard. Address Box 217, LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PARISH WANTED BY A PRIEST WHO HAS been an executive in social service work during the war. Age 35. Married, with family. Strong Churchman. General Seminary graduate. Accounted a thorough organizer and good preacher. Has had large experience with men and in church school work. Minimum salary required, \$2,500 and rectory. Address J. F., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, 39; RACHELOR; ENERGETIC; anxious to build up the Church. Social Churchman, not extreme. Considered good preacher; served in the war; work with men strongest point; wants work in a city or anywhere it is possible to procure good rooms. Address O. B. C., care LIVING CHURCH, Milwaukee, Wis.

PRIEST, AGE 32 YEARS, ALONE, WILL BE glad to hear of rector desiring a first-rate curate. Musical, and worker among young people. Address CTRACTY, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, CATHOLIC, CELIBATE, DESIRES parish. Excellent preacher and successful organizer. Best of references. Address G. X. L., care LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

ORGANIST AND CHOIRMASTER WANTED for St. John's parish, Jacksonville, Fla. Address with references, GEO. M. PARKER, 402 Consolidated Building, Jacksonville, Fla.

POSITIONS WANTED—MISCELLANEOUS

ARMY OFFICER, CHURCHMAN, MILITARY graduate, 4 years of war, has had large experience in handling men and boys and who has been responsible for the assignments. Will be available for connection with Church school after January 1, 1920. Address MAZON, A 27, 1424 R street, N. W., Washington, D. C.

CHANGE OF POSITION WANTED BY AN organist and choirmaster. Organist boy and choir teacher, also a brilliant organ recitalist. Good organ and fair salary essential. Experienced; communicant; excellent references. Address SCHENCK, care LIVING CHURCH, Milwaukee, Wis.

PRIEST RECOMMENDS ORGANIST OF prominent Eastern church. Large salary, but would consider change for New York or vicinity. Splendid trainer and disciplinarian. Devout services. Address R. C. B., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Contracts received January to July 1919 represent territory from Massachusetts to Louisiana, and from middle west to California. Commendations from owners without exception enthusiastic. The Austin organ is built as well as an organ can be built. **AUSTIN ORGAN CO.**, Woodland street, Hartford, Conn.

CATHEDRAL STUDIO.—**ENGLISH CHURCH** embroidery and materials for sale. English silk stoles, embroidered crosses, \$6.50; plain, \$5; handsome gift stoles, \$12 upward. English silk burse and veil, \$15, \$20. Address Miss MACKRILLE, 11 W. Kirke street, Chevy Chase, Md., 30 minutes by trolley from U. S. Treasury, Washington, D. C.

ALTAR AND PROCESSIONAL CROSSES: Alms Basons, Vases, Candlesticks, etc., solid brass, hand-finished, and richly chased, 20 to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—IF YOU DESIRE organ for Church, School, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build pipe Organs and reed Organs of highest grade and sell direct from factory, saving you agent's profits.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

ALTAR BREADS.—CIRCULAR ON APPLICATION. Miss A. G. BLOOMER, R. D. 1, Peekskill, N. Y.

SAINT MARY'S CONVENT, PEEKSKILL, New York.—Altar Bread. Samples and prices on application.

CLERICAL OUTFITS

CLERICAL TAILORING.—SUITS, HOODS, Gowns, Vestments, etc. Write for particulars of extra lightweight Cassock and Surplice designed specially for traveling, and complete set of Vestments (from Five Guineas). Patterns, Self-Measurement Forms free. Mowbray's, Margaret street, London, W. 1 (and at Oxford), England.

CLERICAL COLLARS.—PRESENT YOUR clergyman on Christmas morning beautiful box of "YALE" Ecclesiastical collars. Custom Made. Servicable gift "Made on Honor". Demand "Yale" Brand from your dealer—or purchase direct. Write for style book. **YALE MILLS**, Troy, N. Y.

BOARDING—ATLANTIC CITY

SOUTHLAND.—LARGE PRIVATE COTTAGE delightfully located within two minutes' walk of Beach and Hotel Traymore. Bright rooms; beautiful lawn; table unique. Managed by Southern Churchwoman. Address 133 SOUTH ILLINOIS AVENUE, Atlantic City, N. J.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 EAST FOURTH street, New York. A permanent boarding house for working girls under care of Sisters of St. John Baptist. Attractive sitting room, gymnasium, roof garden. Terms, \$5.00 per week, including meals. Apply to the SISTER IN CHARGE.

TEA ROOM—NEW YORK

THE VIRGINIA TEA ROOM, Fifty-seventh street and Seventh avenue, New York City; opposite Carnegie Hall. The Fifth avenue bus No. 5 passes the door. Owned and managed by Southern women. Luncheon 75c; Dinner \$1.25.

BOARDING—PENNSYLVANIA

WOODLEIGH.—STEAM-HEATED ROOMS with and without private bathrooms, good food; supervision of trained nurse; booklet, Address Miss ELIZABETH LAMB, Towanda, Pa.

HOSPITALS—NEW YORK

S. T. ANDREW'S CONVALESCENT Hospital, 237 East 17th street. Under the care of Sisters of St. John Baptist. For women under 60 years, recovering from acute illness, and for rest. Terms \$3 to \$5 per week. Private rooms \$10, \$20. Apply to SISTER IN CHARGE.

MISCELLANEOUS

CHRISTMAS CARDS AND CALENDARS.—The FATHERLESS CHILDREN OF FRANCE are selling Christmas Post Cards at 10 cents each. This amount helps to keep a French war orphan in its mother's home for one day. At the bottom of each card are these words: "In your name I am giving happiness to a French soldier's orphan for a day." There is also on sale an attractive calendar at 30 cents, representing three days' assistance.

For cards and calendars and further information apply to the FATHERLESS CHILDREN OF FRANCE, 11 West 46th street, New York City.

NEW COMMENTARY. SUBSCRIBE FOR *Devotional Commentary on the Gospel of St. John*, by the Rev. McVeigh Harrison. O.H.C., arranged for Daily Meditations, Advent Sunday to Trinitytide. Ready in November. Limited edition. \$1.00 postpaid. Address ST. ANDREW'S BOOK SHOP, St. Andrew's, Tenn.

RESPONSIBLE PARTY, WELL POSTED in land values, Law and Real Estate transactions, connected with our office, will undertake to buy, sell, or exchange Arizona or Southern California properties during next six months. JOHN H. GAY, 7057 Wentworth avenue (Stewart 7893), Chicago, Ill.

CHRISTMAS CARDS—FROM 2 TO 20 cents each; religious and secular; English and American; list sent on request. Assorted packets, 10, 25, 50 cents, \$1.00 and up. *The Girls' Kalender*, 25 cents per copy. G. F. S. CENTRAL OFFICE, 15 East Fortieth street, New York City.

LOOSE LEAF BOOKS. A GENUINE leather Cover, Loose Leaf Memo book, 50 sheets paper. Your name Stamped in Gold on Cover. Postpaid 50 cents. **LOOSE LEAF BOOK CO.**, Box 6, Sta. L, New York City, Dept. 22.

WANTED TO BUY, THIRTY copies Hutchins' Hymnal, secondhand; sound condition, reasonable price. Address Rev. P. B. PEABODY, Blue Rapids, Kansas.

FLORENTINE CHRISTMAS CARDS, \$1 per dozen, assorted; Italian calendars. Address C. ZARA, 4243 P. O. Box, Germantown, Pa.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service. The members of the Brotherhood accept special responsibility at this time to cooperate with other Churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

The Brotherhood, therefore, is promoting during 1919 its new Advance Programme of accomplishment, calling to enlistment therein all the laymen of the Church. This programme has seven objectives in the work of laymen, and correspondence is invited regarding the application of the work in the parish.

BROTHERHOOD OF ST. ANDREW, Church House, 12th and Walnut streets, Philadelphia, Pa.

LOANS, GIFTS, AND GRANTS

to aid in building churches, rectories, and parish houses may be obtained of the American Church Building Fund Commission. Address its CORRESPONDING SECRETARY, 281 Fourth avenue, New York.

THE BOARD OF MISSIONS

Correspondence is invited for those who wish to know what it does; what its work signifies; why the work can be helped most effectively through the Board.

Address the Right Rev. A. S. LLOYD, D.D., President of the Board of Missions, 281 Fourth avenue, New York.

Legal Title for Use in Making Wills: *"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."*

The Spirit of Missions, \$1.00 a year. 281 Fourth avenue, New York.

RETREAT FOR PRIESTS

The annual Advent retreat for priests will be held at All Saints' Church, corner of Valley and Forest streets, Orange, N. J., on Friday, December 5, 1919. Conductor, the Rev. J. G. H. Barry, D.D. Clergy desiring to attend are requested to notify as early as possible the Rev. C. M. DUNHAM, 40 Valley street, Orange, N. J.

THE MISSION AT DAHLONEGA, GA.

The Rev. F. Ruge wishes to thank all those who sent him copies of THE LIVING CHURCH of October 4th. He also wishes to say that the charity work at Dahlonega will be continued by Mrs. Ruge through the winter which will be the hardest our mountain poor ever experienced—unheard of cost of living and no work. Clothes, especially boys' shoes, underwear, bed clothes, sick room requisites, toys, cash for food, doctor, emergencies, etc., are sadly needed. Many will not know of Christmas cheer unless we remember them. Address goods to Mrs. R. RUGE, Dahlonega, Ga., South Express.

CHURCH SERVICES

CATHEDRAL SS. PETER AND PAUL

Washington Blvd. and Peoria St., Chicago.
(Five minutes from Loop via Madison St. cars.)
Sunday services—7:30, 8:30, 11, and 8 P. M.
Sunday Evening Preachers—
Dec. 7—Bishop Anderson.
" 14—Rev. F. G. Budlong, St. Peter's.
" 21—Rev. F. S. Fleming, Atonement.
" 28—Rev. George C. Stewart, D.D., St. Luke's, Evanston.
Jan. 4—Bishop Griswold.
" 11—Rev. Harwood Sturtevant, St. Luke's, Racine.
" 18—Rev. Harold L. Bowen, St. Paul's, Peoria.
" 25—Rev. Francis R. Godolphin, Grace, Oak Park.
Xmas, 11 A. M.—Bishop Anderson.

THE LIVING CHURCH

may be purchased week by week, at the following and at many other places:

NEW YORK:

E. S. Gorham, 9 and 11 West 45th St. (New York office of THE LIVING CHURCH.)
Sunday School Commission, 73 Fifth Ave.
R. W. Crothers, 122 East 19th St.
Brentano's, Fifth Ave. and East 27th St.
Church Literature Press, 2 Bible House.

BALTIMORE:

Lycett, 317 N. Charles St.

BUFFALO:

Otto Ulbrich, 386 Main St.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
Smith and McCance, 2 Park St.

PROVIDENCE:

T. J. Hayden, 82 Weybossett St.

PHILADELPHIA:

Educational Dept. Church House, 12th and Walnut Sts.
Geo. W. Jacobs Co., 1628 Chestnut St.

LOUISVILLE:

Grace Church.

WASHINGTON, D. C.:

Woodward and Lothrop.

CHICAGO:

THE LIVING CHURCH branch office, 19 S. La Salle St.
The Cathedral, 117 Peoria St.
Church of the Redeemer, East 56th St. and Blackstone Ave., Hyde Park.
A. C. McClurg & Co., S. Wabash Ave.
Church of the Holy Communion, Maywood.

CEDAR RAPIDS, IOWA:

Grace Church.

MILWAUKEE:

Morehouse Publishing Co., 1801 Fond du Lac Ave.

PORTLAND, OREGON:

St. David's Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency of all publications of the Morehouse Publishing Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

INFORMATION BUREAU



While many articles of merchandise are still scarce and high in price, this department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

In many lines of business devoted to war work, or taken over by the government, the production of regular lines ceased, or was seriously curtailed, creating a shortage over the entire country, and many staple articles are, as a result, now difficult to secure.

Our Publicity Department is in touch with manufacturers and dealers throughout the country, many of whom can still supply these articles at reasonable prices, and we would be glad to assist in such purchases upon request.

The shortage of merchandise has created a demand for used or rebuilt articles, many of which are equal in service and appearance to the new productions, and in many cases the materials used are superior to those available now.

We will be glad to locate musical instruments, typewriters, stereopticons, building materials, Church and Church school supplies, equipment, etc., new or used. Dry goods, or any classes of merchandise can also be secured by samples or illustrations through this Bureau, while present conditions exist.

In writing this department, kindly enclose stamp for reply. Address *Information Bureau, THE LIVING CHURCH, 19 So. La Salle street, Chicago, Ill.*

BOOKS RECEIVED

[All books noted in this column may be obtained of the Morehouse Publishing Co., Milwaukee, Wis.]

S. P. C. K. London, England. The Macmillan Co., New York, American Agents.

The Greatest Relationship. By the Rev. A. C. Bouquet, B.D. (Price \$1.00.)

The Second Epistle to the Corinthians. (The Indian Church Commentaries Series.) By the Rev. Arthur Crosthwaite, B.A. (Price \$1.60.)

Houghton Mifflin Company. No. 4 Park St., Boston, Mass.

Where is Christ? A Question for Christians. By An Anglican Priest in China. With a foreword by the Bishop of Edinburgh. (Net \$1.25.)

Progressive Religious Thought in America. A Survey of the Enlarging Pilgrim Faith, by John Wright Buckham, Professor of Christian Theology in Pacific School of Religion, Author of *Personality and the Christian Ideal*, *Mysticism and Modern Life*, etc. (Net \$2.00.)

H. R. Allenson, Limited. 7 Racquet Court, 114 Fleet St., E. C., London.

The Stuff of Life. Forty-two brief talks on daily duty and religion. By Archibald Alexander, M.A., B.D. Author of *The Glory in the Grey*, *A Day at a Time*. (Net \$2.25.)

G. P. Putnam's Sons. New York and London.

The Book of Wonder Voyages. Edited by Joseph Jacobs, Illustrated by John D. Batten. (Net \$1.50.)

Connie Morgan in the Lumber Camps. By James B. Hendryx. Author of *Connie Morgan in Alaska*, *Connie Morgan with the Mounted*. Illustrated. (Net \$1.50.)

The Boyd Smith Mother Goose. With numerous illustrations in color and in black and white from original drawings by E. Boyd Smith. The text carefully collated and verified by Lawrence Elmendorf, M.A., Ph.D. (Net \$3.00.)

E. P. Dutton & Company. 681 Fifth Avenue, New York.

The Cross. By Donald Hankey. Author of *A Student in Arms*. (Net 75c.)

The Macmillan Company. New York.

Is the World Growing Better? By James H. Snowden, D.D., LL.D., Professor of Systematic Theology in the Western Theological Seminary, Pittsburgh, Pa. Author of *Can We Believe in Immortality?* *The Coming of the Lord*, *The World a Spiritual System*, etc. (Net \$1.60.)

County Administration. By C. C. Maxey. With an Introduction by Charles A. Beard. (Net \$2.50.)

History of the United States from Hayes to McKinley. 1877-1896. By James Ford Rhodes.

Consumers' Cooperation. By Albert Sonnichsen. (Net \$1.75.)

PAMPHLETS.

From the Author.

The League of Nations. Speech of Hon. Joseph Irwin France of Maryland in the Senate of the United States.

Address at the Celebration of the Hundredth Anniversary of the General Theological Seminary. By Elmer Ellsworth Brown, Chancellor of New York University.

National Civil Liberties Bureau. 41 Union Square, New York City.

The Right To His Day In Court. Shall Lawyers Defend Those Deemed to be Adversaries of Our Government? Correspondence between Mr. Arthur LeSueur, of the St. Paul Bar, and Mr. George Chase, Editor of the New York Law Journal.

Uncle Sam: Jailor. A study of the conditions of federal prisoners in Kansas Jails. By Winthrop D. Lane.

ANGLICAN AND EASTERN CHURCH CONFERENCE MEETS IN LONDON

Giving Special Attention to Russian and Greek Matters—Wesleyan Views of Reunion—National Assembly of the Church—Proposed Anglo-Catholic Congress

The Living Church News Bureau }
London, October 31, 1919 }



HE Anglican and Eastern Churches Association held its thirteenth anniversary in London this week. Archbishop Cyril, of Cyprus, Bishop Bury, Bishop Goldsmith, and the Very Rev. Archpriest Leluchin, of Archangel, were present at a solemn celebration of the Holy Eucharist at St. Saviour's, Pimlico, at which the sermon was preached by the Rev. R. M. French, late assistant chaplain at Petrograd, and now Superior of St. Sava's Hostel for Serbian students at Oxford. Following Eastern custom, the Archbishop and the two Bishops, in their copes and mitres, knelt before the altar during the prayer of consecration.

The Bishop of London, speaking at the meeting, held subsequently, at the Church House, Westminster, referred to several events which, during the past year, have advanced the objects of the Association, and to the pathetic letter to the English bishops from the Church in Russia. The Bishop said that when at last the clouds lifted we should find that the Church in Russia had done far more than we imagined to help sustain the Russian people through the terrible times of suffering which they were now experiencing. Referring to his visit to Athens, where he was received by the bishops of the Greek Church in their holy synod, Dr. Ingram said he was greeted with a friendliness which nothing could exceed. At the church of St. Sophia he was at the right hand of the Bishop of Salonika during the great memorial service for the dead of the Greek army; and such visits as they had experienced during the last few years fostered the growing movement towards the reunion of Christendom. Not only ecclesiastics, but "Greek statesmen" (in particular M. Venizelos) were deeply interested in reunion, and Dr. Ingram expressed the hope that English students of theology would go to Athens as Greek students were coming to Oxford.

Dr. Gennadius, minister plenipotentiary of the Kingdom of the Hellenes, had a very cordial reception. The Association, he said, was entering its fourteenth year in very auspicious circumstances. It had lately welcomed three of the most eminent prelates of the Eastern Church—the Archbishops of Athens, Cyprus, and Trebizond; behind them was the whole Greek Church desiring closer fellowship and communication, in the spirit

of tolerance and charity. He added that the discussions during the visit of the Metropolitan of Athens had shown that the differences between the English and the Greek Churches were neither very material nor incapable of conciliation, and that Greek prelates had urged their flocks to look upon English Churchmen as true brethren in Christ.

After Fr. Leluchin had spoken, the Bishop of London moved a resolution of deep sympathy with the Christians of Russia, and this was carried by acclamation.

With reference to the important question of the restoration to Christian worship of the Church of St. Sophia, Constantinople, a resolution was carried unanimously that the members and friends of the Association "regard with horror and shame the fact that twelve months after the signature of the Armistice, and the occupation of Constantinople, the Turk is still murdering, outraging, and oppressing his Christian subjects, and call upon the conscience of the British people to demand of the Government that every semblance of Turkish dominion in Armenia and other Christian lands should at once be ended; that the Sultan be removed from Constantinople, in which the Turks are in a minority, and that, as the only convincing evidence of the ending of Turkish tyranny, the Great Church of St. Sophia, the symbol of the Greek national religion and life, be restored to the Eastern Orthodox Church."

It may be interesting to add, that the Archbishop of Canterbury has sanctioned for use, where the ordinary permits, special prayers for the Church in Russia and for those under oppression.

WESLEYAN OPINION AS TO REUNION

It will be remembered that when, in a previous letter, I referred to the Bishop of London's proposals regarding reunion with Wesleyans, I stated that his lordship's scheme, while it might meet the views of a few Methodists, certainly would not be acceptable to the Methodist people, preachers and laymen, as a whole. The *Methodist Times*, which, if anything, is more in favor of reunion with the Church of England than its contemporary the *Methodist Recorder*, now confirms what I said. In a recent article it expresses its opinion as follows:

"With the spirit of the Bishop's proposals, and with the position of many representative Anglicans, we find ourselves in hearty agreement. But we neither hope nor desire that the Wesleyan ministry shall be asked to accept a scheme of compulsory reordination. The kind of Reunion contemplated by Bishop Gore and the Bishop of Zanzibar is of a type which Wesleyan Methodism could not accept and retain its self-respect. In effect, to both these saintly and scholarly men history is everything and

the living Church is nothing. And it is not a case of history only, but of an individual interpretation of history, about which at best there is a very divided opinion. There is no matter in which it is more needful to let patience have her perfect work. To hasten or to delay unduly will be equally fatal. But, for the sake of the peace of the two Churches concerned, we desire to state authoritatively that what is known as the Bishop of London's scheme embodies proposals which are purely tentative, and have been, so far, advanced only for unofficial consideration."

NATIONAL ASSEMBLY OF THE CHURCH

The Archbishops of Canterbury and York have addressed a letter to the diocesan bishops with reference to the National Assembly of the Church of England. After pointing out that the Representative Church Council in February agreed upon the proposed constitution, under which it would come into new life in the event of the Enabling Bill being passed, their Graces state that, if every diocese is to be properly represented in the Assembly, it is essential that the diocesan conferences shall themselves be elected under the conditions prescribed in the new constitution. They add:

"We are well aware of the inconvenience which may be caused in many dioceses by the necessity of a new election of the lay members of diocesan conferences. But unless this is done the National Assembly of the Church of England cannot come into being for a considerable time, it might be for years. And it is obviously of the utmost importance that the Assembly should be in existence, and ready to exercise the powers which would belong to it, if, in accordance with our hopes, the Enabling Bill now before Parliament became law without any great delay."

PROPOSED ANGLO-CATHOLIC CONGRESS

Arrangements are being made to hold an Anglo-Catholic Congress in London next year, prior to the Lambeth Conference. It is not possible to give particulars as to details, which have yet to be considered; all I can say at present is that the Rev. Marcus E. Atlay, vicar of St. Matthew's, Westminster, is chairman of the committee; that Dr. Darwell Stone, Principal of Pusey House, Oxford, is chairman of the subjects committee; and that the veteran Mr. H. W. Hill, who is shortly resigning the secretaryship of the English Church Union, will be chairman of the finance committee. The various committees are now hard at work, and I hope to be able to make a fuller announcement before long.

In view of the controversies which at present divide Churchmen, and the important subjects to be considered by the whole Anglican episcopate at Lambeth, there can be no doubt that the proposed Anglo-Catholic Congress will be one of the most important gatherings of Churchmen held since the Oxford Movement.

PLANS FOR SHEFFIELD CATHEDRAL

Churchpeople in Sheffield have been considering proposals for a cathedral for the diocese, and two suggestions have been put forward. The first is that the present cathedral church be enlarged and beautified; the second, that a new structure be erected. Apparently no decision has been reached as to which of these two suggestions shall be adopted, but at a public meeting held in the town hall last week it was, on the proposition of the Bishop, decided "to provide a cathedral worthy of the diocese of Sheffield, and that some portion of it shall take the form of a war memorial."

It may be added that the present cathedral church in Sheffield is built on a splen-

did site, in the very heart of the city, but is quite inadequate for the needs of the diocese. As the Bishop remarked, it will not accommodate any large organization, not even the Church Lads' Brigade.

LIFE AND LIBERTY MOVEMENT

At the Liverpool diocesan conference held last week, a resolution was passed recognizing the urgency of unfettered opportunity for the Church in fulfilling its spiritual function, and heartily welcoming the Enabling Bill now before Parliament. It may be interesting to state that a congress of the Fellowship of the Life and Liberty Movement is to be held at the Church House on three days next week, under the presidency of Canon Temple its founder, when the Enabling Bill and the amendments thereto, will be discussed among other matters.

This is the first time that such a congress has been held. Hitherto the Life and Liberty Movement has been directed by a co-opted council, which was representative in the sense that all shades of opinion in the Church found expression in it, but it

was not representative in the democratic sense. The meeting of delegates next week will show what is the mind of the Fellowship as a whole; and as their mind is, so will the future of the movement be.

ACTORS' CHURCH UNION

Those interested in the drama, and others, may like to know that the Actors' Church Union now numbers 400 chaplains at home and abroad; has 400 associates; and over 1,000 members. The Union had a special stall at the Ecclesiastical Art Exhibition in connection with the Church Congress and its war-shrine, in the War Memorials Loan Department, with a roll of nearly 300 members, and a portion of the funeral pall to be presented to Westminster Abbey in their memory attracted much attention and were greatly admired. A *Missa Cantata*, with intention for the Union, was sung at St. Andrew's, Leicester, during Congress week. The Union is making an appeal to its 400 chaplains, to arrange, if possible, a collection on St. Martin's Day, in aid of its funds.

GEORGE PARSONS.

PROVINCIAL SYNOD OF CANADA HOLDS SESSION AT MONTREAL

The Metropolitan's Charge—Approval of Prayer Book Revision

The Living Church News Bureau
November 13, 1919



THE ecclesiastical event of the week has been the meeting of the Provincial Synod of Canada at Montreal. Its title, while a reminder of its ancient status, is somewhat of a misnomer. "The Provincial Synod of Eastern Canada" would be a more correct appellation, as since the separation from it of the dioceses in the Province of Ontario, to form the new ecclesiastical Province of Ontario, it consists of the four eastern dioceses of Nova Scotia, Fredericton, Quebec, and Montreal. In the process of organizing the Church in Canada provincial synods came before the function of the General Synod, and when this great legislative body of the whole Anglican Church in the Dominion was formed the provincial synods carefully retained some of their already existing prerogatives. Thus it comes about that the Canadian Prayer Book, after being adopted by the General Synod, has to run the gauntlet of the four provincial synods, Canada, Ontario, Rupertsland, and British Columbia. It was chiefly with a view to the confirmation of the revised Canadian Prayer Book that the Metropolitan, the Archbishop of Nova Scotia, called together the synod of his province to meet on November 5th in Montreal. Two views as to provincial synods are now to be found in the Canadian Church. One is that provincial synods are now the proverbial fifth wheel of the ecclesiastical Church, and had better be allowed to die a natural death. The other is that they can be developed along lines of practical usefulness, and should serve to unite dioceses having common interests and to relieve undue pressure upon the General Synod, which only meets once in three years. This school of thought points to the fact that the American Church has found it desirable to develop a provincial system.

Originally the Bishop of Montreal was

also Metropolitan, and when the office was allowed to go to the occupants of other sees at the election of the House of Bishops the custom of the Provincial Synod always meeting in Montreal was continued. At this session, however, a resolution was passed in favor of the synod meeting elsewhere at the call of the Metropolitan.

Montreal, in which the Provincial Synod met, has the largest population in Canada, and largely because of the large French element is one of the most interesting of our cities. The Anglican Church is exceptionally strong among the English-speaking people of Montreal, and the work of Church extension in the suburban districts, inaugurated by the late Bishop Carmichael, and ably pushed by the present Bishop, Dr. Farthing, is proving most successful. In most of the purely rural districts the French population seems to be gradually crowding out the English-speaking minority.

The Province of Quebec, unlike all other Canadian provinces, has only prohibited "hard liquor", wines and beer of all strength being freely sold except in townships that are "dry" by local option, as most of the country districts are. In Montreal bars are to be seen on every side and it is admitted that it is easy to get spirits as well as wine and beer.

Montreal too has a vice district of continental reputation. The Committee of Sixteen, of which Dr. Symonds, vicar of Christ Church Cathedral, is chairman, has been carrying on a campaign on quiet and scientific lines to collect information and funds for a "clean-up".

The synod met on November 5th, at Christ Church Cathedral for divine service, the Metropolitan, Archbishop Worrell, of Nova Scotia, being celebrant. An admirable sermon was preached by the Very Rev. R. Shreve, D.D., Dean of Quebec.

The Metropolitan's Charge

The synod then met for business in the Synod Hall, when the Archbishop of Nova Scotia delivered his charge as Metropolitan. It dealt with our gratitude to those who fought for country and the right in the great war, the existing unrest, the

Peace terms, the Forward Movement, and the various activities of the Church.

With reference to the war the Archbishop said:

"While the blessing of peace was formally announced throughout the Empire and its celebration was duly observed, there are many thoughts concerning it which come to every thinking man, and which are more or less disturbing. For the joy is not unmixed with much that startles and troubles and warns.

"The magnificent attitude of our men and women, only accentuated by the cowardly and niggardly actions of those who failed their country in the hour of need or who took advantage of her difficulties to advance their own interests, is now a matter of history and has been proclaimed and admitted on every occasion. The self-sacrifice of our men who gave up opportunities for wealth and comfort and worldly happiness is marked in the poppy fields of Flanders and in the honor rolls of almost any church. But these do not tell of all the sorrow, the tears, and losses of those who mourn for them. They were the men who made peace possible and yet are denied the glory of—at least visibly—joining in the universal rejoicing. For them and for their comrades who have returned crippled and handicapped for the struggle of life, there cannot be too much honor shown or too great assistance given, and substantial appreciation must be shown to all our brave boys, providing always that such appreciation is within reason and without injury to the community at large."

Upon the prevalent unrest, his grace said: "The unrest which has caused and is causing delay in the important work of reconstruction is a serious matter. The unwarranted demands of any one class of our population to have their selfish wishes satisfied at the expense of all the rest is one of those things which might have been expected, human nature being what it is, but is one which our boys who fell would have thought impossible. It is the propagation of the very evils they were supposed to have fought, in order to eradicate them from the world. What does it matter whether a tyrant is called an emperor or a strike leader or a profiteer? The result is the same: the aggrandizement of a few and the oppression of the many.

"So long as the present attitude of labor leaders is maintained, and so long as profiteers ply their pernicious trade, it is idle to speak of permanent peace, and there is only one conclusion possible to reach: There is something wrong in the moral and social condition of the world which points to the weakening of the Christian Faith in its grip of the hearts of the people.

"If that be the case: the Church has a tremendous responsibility resting upon it to arouse the world to the call from Him who, while He gave no rules for specific actions yet enunciated and illustrated the principles through which all difficulties will be settled.

"We must get back to a realization of the life and presence of Jesus Christ—to a full conception of His promise to be with His Church to the end of the world in carrying out the work He began of the redemption of man. It is his dethronement by Nietzschean philosophers and by bolshevist or soviet leaders that must be credited with the unrest now existing. Their propaganda is to destroy the Church and set up in its place a band of rulers composed of anti-religious fanatics and self-seekers. So long as these are allowed to exist, and spread their baneful influence, peace is impossible. They will exist unless

the Church rises in the power which she has within her—the Power of the Holy Spirit who seeks no compromise but calls for a whole-hearted following of the principles of Christ.

"When the world can see that the professing Christian is a man whose life is above reproach and stands for truth and right, and when our governments show that they are guided by the fear of God, confidence will return and peace be assured."

Canon V. E. Harris was appointed secretary of the Upper House, while the Lower House reflected as its officers the Prolocutor, Dean Evans; clerical secretary, the Rev. Prof. Abbott-Smith, D.D.; lay secretary, that veteran layman, Dr. L. H. Davidson, K. C.; treasurer, A. P. Tippet; auditors, J. G. Brock and Dr. Lansing Lewis.

Prayer Book Revision

Of course the chief business of the synod was "the consideration of the Revised Prayer Book, as amended and approved by General Synod of 1918", with Amendment of Canon XII of that Synod, as follows: "That Canon XII adopted at the last session, be amended by substituting the said Book, now approved (namely the Book as amended and approved in 1918) as the Book annexed to the said Canon instead of that mentioned in the first clause of this Canon, and that the Canon so amended be reenacted and stand for confirmation at the next session of the Synod."

The matter was considered by both Houses, the members of which had been supplied with copies of the first edition, just out from the Cambridge Press of the new book. The synod approved the Revision, and there is little doubt that similar action will be taken by the Provincial Synods of Rupertsland and British Columbia.

Dean Llwyd, chairman of the committee on the charge of the Metropolitan, presented the committee's report, which placed on record by resolution the Church's sense of appreciation of our Canadian troops, and that the cure for unrest lay in the development of the religious and educational forces of the nation, and the development of the ideal of brotherhood and social practice. The Dean, who was just back from the great National Educational Conference at Winnipeg, urged the introduction of the teaching of religious and Christian ethics in all the public schools.

Canon Scott, of Quebec, poet and *padre par excellence* of Canada and the Canadian Church, made a valuable contribution to the discussion of the subject of social unrest. He was hailed by the synod with three cheers and a tiger, led by Archdeacon Armitage, and the singing of "For he's a jolly good fellow".

Canon Bolt, secretary-treasurer of the independent diocese of Newfoundland, was a visitor at the synod and was invited to a seat on the platform. He gave an interesting address on the work and progress of the Church in Newfoundland, and referred to the suggestions that had been made that the diocese of Newfoundland should enter the Provincial and General Synods of the Canadian Church. Newfoundland has always been averse to absorption, through Confederation, into the Dominion of Canada, and this has tended to make the Churchpeople doubtful as to the advisability of closer ecclesiastical relationships.

Canon Vernon, General Secretary of the Council for Social Service, gave a short address on the work of the Council, especially dealing with its plans respecting immigration into Canada from England and with the proposed coöperation with the Church Army.

The Canon of the Eucharist

It is evident that there is a considerable element of the Church that is desirous of making the canon of the Eucharist more like that in use in the Scottish and Episcopal Churches.

The Provincial Synod had before it a memorial from the rural deanery of Quebec urging restoration of the "ancient heritage of the Church, by authorizing, for permissive use, the Prayer of Oblation, and the Invocation of the Holy Ghost in the canon of consecration, according to the arrangement in the American Book of Common Prayer."

It will be remembered that this subject found at last General Synod an earnest and ardent advocate in Dean Shreve, of Quebec. The Dean had left when the memorial was up before the Provincial Synod. It was brought up by the Bishop of Quebec, who said that he would sooner see this change in the Canadian Prayer Book than anything else that had been done, and that he considered the time would come when the Canadian Church would adopt it. Archdeacon Armitage, secretary of the Revision Committee of the General Synod and Custodian of the Canadian Book of Common Prayer, vigorously opposed the resolution and objected to its introduction, especially as, he said, it had not been carried even in the diocesan synod of Quebec. The Bishop of Fredericton thought that the time for the change would come, but that it was undesirable to press it now. Archdeacon Draper pointed out that he had enquired of many Churchmen in the United States, especially in Virginia, and that the universal verdict was that the American form of consecration had done nothing to further "Romanism or Ritualism". He advocated the permissive use of the Scottish form. The Bishop of Quebec with the consent of his seconder, Dean Llwyd, then withdrew the resolution.

The Bishop of Montreal urged that all should get solidly behind the revised Prayer Book. "We don't want," he said, "an epidemic of constant revision."

Canon Scott, in view of experiences at the front, urged that the longer exhortations in the Communion offices, which are so rarely used, should be printed together at the end of the office. In reply to the objection that this would dislocate the paging of the book, he replied: "Better dislocate the book than dislocate the people." Canon Flanagan urged that the prefaces, calendar, etc., should all be printed at the end of the book.

DR. BAKER INSTALLED AS CATHEDRAL DEAN

ON THURSDAY, November 6th, the Rev. Albert B. Baker, D.D., was installed as Dean of the Cathedral of the diocese of New Jersey. The service took place in Christ Church Pro-Cathedral, the Ven. R. Bowden Shepherd assisting the Bishop. The sermon was preached by Dean Baker, to whom Bishop Matthews paid tribute as a priest in this diocese for fifty-five years. He said: "It is eminently fitting that the service of installation should be conducted to-day in solemn recognition of one who is the father of the cathedral movement in the diocese." Dr. Baker pointed out that the cathedral, under the organization of the diocese, is the centre of missionary, educational, and social service work. The Rev. W. H. Moor is Canon Vicar in charge of the parish activities. The Rev. S. G. Welles is Canon for social service, the Rev. Charles S. Lewis is Canon for religious education. The Ven. R. Bowden Shepherd, as Archdeacon of the diocese, is in charge of the missionary work.

PRINCE OF WALES IS SEATED IN HIS GRANDFATHER'S PEW

In Trinity Church, New York—Is Addressed by Bishop Burch and Dr. Manning—Church Club Reviews General Convention

New York Office of The Living Church }
11 West 45th Street
New York, November 24, 1919 }



His Royal Highness, the Prince of Wales, made a visit to New York City this week. Many courtesies were arranged for the Prince. He received a cordial reception everywhere.

As the Prince is the most distinguished layman, potentially, of the Church of England, it is fitting that two events in the busy week be recorded in this Church newspaper.

First, on Tuesday afternoon Bishop Burch, on board the *Renown*, presented a Bible from the New York Bible Society to H. R. H. the Prince of Wales. In his address the Bishop said:

"It becomes my high privilege to present to Your Highness, on behalf of the New York Bible Society, this copy of the Holy Bible, an exact duplicate of that presented to your royal grandfather, the late King Edward the Seventh, upon the occasion of his visit fifty-nine years ago. I cannot but feel that it is especially appropriate, as upon the occasion of the presentation in the distant past, that the head of the Episcopal Church in this diocese should be asked to make this presentation to Your Highness to-day.

"The American Church is the loyal, and, we trust, faithful, daughter of your own beloved Church of England, to which we are so strongly bound in ties of Christian brotherliness and mutual helpfulness. We, of the Episcopal Church in America, glory in the achievements of our mother Church of England, and in the fact that to-day she stands more strongly entrenched in the hearts of English people than ever before. We are proud of her record in the great war in which it has been our privilege to share with England in sacrifice and suffering for a high and holy cause. We feel more closely bound in ties of fraternal good will to your great country than ever before, and especially do we gather satisfaction over the fact that the war, now happily ended, has brought us still more closely together.

"The Bible which it is my pleasure now to present to Your Highness is engrossed with the coat of arms of the Prince of Wales precisely as was the Bible presented to your royal grandfather, His Majesty King Edward the Seventh, in the middle of the nineteenth century. The same die used to mark the Bible then when presented has been used in the engrossing of this Sacred Book now presented to you.

"The inscription reads:

"Presented to His Royal Highness the Prince of Wales as a token of fraternity and appreciation by the New York Bible Society."

The Bible was in a beautifully bound box with the Coat of Arms on the outside.

On Wednesday morning, the 19th, the Prince paid a visit to Trinity Church. The great church was filled and crowds on Broadway gave hearty cheers for him as he entered and left the historic church. A

special order had been appointed for his reception, and it was faithfully carried out.

Dr. Manning said in his address of welcome:

"This ancient parish of Trinity, the mother parish of our city, to which we now have the honor of welcoming you, received its charter from King William the Third of Great Britain, in 1697. The first rector of this parish was the Bishop of London, the Rt. Rev. Dr. Henry Compton. On October 14th, the Nineteenth Sunday after Trinity, in 1860, your royal grandfather, King Edward the Seventh, at that time Prince of Wales, attended a service in this church and occupied the pew in which you are now sitting. That visit was one of great historic importance. Your own visit to us at this time is one of still greater significance. We welcome you as the representative of the great free empire of Britain which bore its part so gloriously in the world war, and with whose sons our own fought side by side for right and freedom. We welcome you as the representative of that noble nation to which we are bound by ties which can never be broken."

After a special prayer Dr. Manning pronounced the benediction.

DEDICATION OF MEMORIAL GIFTS

Bishop Burch will visit the Church of Zion and St. Timothy on Sunday morning, November 30th, and a number of memorial gifts will be dedicated. These memorials are not the gifts of Mrs. Richard Aldrich as has been erroneously reported, but have been made by one who up to the present time has preferred to remain undisclosed. The Bishop of Long Island will preach the sermon.

CHURCHWOMAN'S LEAGUE

Two lectures will be given at the headquarters of the Churchwoman's League for Patriotic Service, 8 West Forty-seventh street, on the first and second Mondays in December.

The first will be delivered at 11 A. M. by the Rev. Dr. William E. Gardner, General Secretary of the General Board of Religious Education, on How the Churchwoman's League Can Help the General Board of Religious Education. The second on December 8th, at the same hour, by the Rev. George Farrand Taylor, D.D., will discuss How the Churchwoman's League Can Help the Church Normal School.

CHURCH CLUB

The November meeting of the Church Club was held on Wednesday evening, November 19th, with the president, Mr. Henry L. Hobart, in the chair. After a short business meeting, Bishop Burch addressed the company on The House of Bishops, and several deputies to the recent General Convention spoke on subjects in which they are particularly interested.

The Bishop's address was highly illuminating. He used no uncertain words in speaking of the action on the League of Nations the Sagada incident, and the case and treatment of conscientious objectors to war and the defence of the allied nations.

The Rev. Dr. E. Clowes Chorley spoke on The Publicity of the Convention, making it clear that defects and disappointment in the reports published in the daily press throughout the country were not due to scanty and inaccurate matter given out of-

ficially. He drew attention to the dangers of perverted publicity, and more especially to the scare headlines, which are not the work of reporters or editors but of a special writer in each newspaper office of the larger dailies. Dr. Chorley pleaded that the work of publicity be entrusted to those who love the Church and have her interests at heart, and that the new department of the Church's activities be kept out of the hands of purely commercial firms. He advised as a remedy for the publication of false and misleading or scanty mention of Church news that every dissatisfied reader should send a letter of complaint or protest to the managing editor of such newspaper. Publicity of the right sort is the greatest missionary agent in the United States on account of its far-reaching influence.

The Rev. Dr. Charles L. Slattery in speaking of Prayer Book matter said that it was our job to bring people to church. We cannot be successful in this undertaking unless some revision be made. Changes have been made and their use is permissive. They will be issued in pamphlet form for insertion in the back part of Prayer Books.

The "dearly beloved" may be omitted at morning prayer as at evening prayer.

The use of the Psalter is made more elastic. We may choose our psalm or psalms just as we choose our hymn or hymns.

In regard to the Prayer for Memorial Day—remembering the departed—it was remarked at Detroit that much opposition came from a state where people were willing to worship their ancestors, but they did not like to pray for them. It must be remembered that prayers for the departed must be prayers of confidence, not expressing anxiety.

The diocesan might be asked for permission to use prayers which were adopted in only one house.

The Rev. Dr. Stires made impassioned plea for the Nation-wide Campaign, remarking that this movement is probably due to the great war—the most profoundly moving event in the secular history of the world. The war is here, just as great and as important. There is need of a mobilization. The men at war have been made to say: "To you from our falling hands we throw the torch."

In Holy Scripture we read of a King who would not drink water brought by brave men through danger, but made it a libation to God, not being willing to drink the blood of those brave men.

America is tempted to talk gratefully of our victory, and to drink the blood of our brave men. Here there are problems more grave than the threats of the Hun. Religion, only, is going to solve the problems of our country.

Mr. George Zabriskie, who was described as the author of Canon 58, spoke of the need of some such legislation and explained the operation of the new canonical legislation. It has been needed because the General Convention is not an executive but a deliberative body. Formerly there was a total absence of executive leadership.

Now provision has been made for carrying on work, during the recess of General Convention, in necessary departments. The relation of the President of the United States to his Cabinet is analogous to the relation of the Presiding Bishop and the Council or Executive Committee.

Mr. Stephen Baker made delightfully reminiscent remarks about "The New York Deputation—What it stood for," and reported the things that interested some of the deputies in the lighter moments of the historic Convention.

IN WHAT CHURCH TOWER DID PAUL REVERE'S LIGHT SHINE?

Rector Defends Claim of Old North Church — Bishop Lawrence at Cambridge Preaches at Chapel Anniversary—Long Rectorship at Brookline

The Living Church News Bureau
Boston, November 24, 1919



PAUL REVERE'S Church is well worth an hour's visit at any time. The work of the Church is being energetically carried on by the Rev. W. H. Dewart. Mr. Dewart's few years' ministry there has helped to make Christ Church one of Boston's leading churches in certain lines of patriotic service. In helping to refute the skepticism relative to Paul Revere's connection with Christ Church, Mr. Dewart writes:

"So much has been said in the newspapers lately about Christ Church's right to appropriate the Paul Revere Legend and the name 'Old North Church' that it may be well for me just now to put down a few concise facts. In 1876, when a new wave of patriotism swept over the nation, the city council of Boston decided to put up in the tower of Christ Church a tablet commemorating the hanging of the Paul Revere lanterns. Then Mr. Richard Frothingham came forward with his protest that they were honoring the wrong building, that the tablet really belonged in an older church building in North Square. For over a year this question was argued and debated and threshed out in the city council. At the end of that time, after the widest and fullest investigation, the city of Boston put up the tablet in the Christ Church tower! !

"In more recent years, Mr. Edward McGlenen, now city registrar, has proved by triangulation—the maps are published—that even a searchlight in the tower of the 'North Meeting House', North Square, could not be seen from the Charlestown shore—Copp's Hill intervening. As to our right to the name 'North Church' the facts are that there never has been a period since the very earliest days when our church has not been so described. In the city records under date of December 21, 1737, there is mention of a release of mortgage on land sold 'the North Church whereof the Rev. Dr. Timothy Cutler is rector.' The second rector, Mather Byles, writes of his call to the 'North Church', Boston. Before 1775, and after 1775, there are city records, state records, and public records, by the score, describing the church on Salem street as the North Church.

"With the Puritans the church was the society, but the building, as a general rule, was the meeting house. With the English Churchman the building was always the church. Maybe, therefore, it was quite in accordance with the nomenclature of the time to have a North Meeting House in North square and a North Church a few blocks away on Salem street, and have it thus without the least possible confusion in the popular mind.

"When Paul Revere wrote his letter to the Secretary of the Massachusetts Historical Society, January 1, 1798, giving his recollection of what took place April 18, 1775, and speaking of the 'two lanterns in the North Church steeple', he knew exactly what he was talking about—at least in my opinion."

BISHOP LAWRENCE AT CAMBRIDGE

Fifty years of usefulness to the community on the part of the Episcopal Theological School, Cambridge, were vividly reviewed by Bishop Lawrence on Sunday, November 16th, when he preached a sermon in St. John's Memorial Chapel commemorating the anniversary of the consecration of the chapel half a century ago.

"It was a remarkable group of laymen who founded and made up the first trustees of the Episcopal Theological School. Of the eight, five or six were not born or educated in the Episcopal Church, but became attached to it in manhood. Five were active, hardheaded business men, two lawyers were the counsel of the founder, and one was a refined gentleman who had some years before retired from public life. Their chief counsellor in the creation of the school was the Rev. Dr. Wharton, who before he entered the ministry at middle age was a leading lawyer of Philadelphia; another adviser was the venerable Dr. Stone, who as rector of St. Paul's Church, Boston, and later of St. Paul's Church, Brookline, had been the pastor of a majority of the laymen. In 1867 Benjamin Tuler Reed, one of these four, by the gift of \$100,000 for the endowment, became the founder of the school, and a charter was granted by the commonwealth."

IN MEMORY OF DEAN HODGES

Memorial services for Dean Hodges, for twenty-five years head of the Episcopal Theological Seminary, Cambridge, who died last May, were held Thursday afternoon in St. John's Chapel, Cambridge. Prof. Henry B. Washburn conducted the services. The Rev. Clifford G. Twombly, preached and outlined the life work of Dean Hodges. Bishop Lawrence offered prayer and gave the benediction."

BISHOP ROWE IN BOSTON

"I have often wondered what the Apostle would have said if his mission had taken him to Alaska," is the felicitous introduction Dr. Mann gave Bishop Rowe in announcing his visit to Trinity Church.

"I am glad to announce that Bishop Rowe of Alaska will be the preacher at the service this afternoon. It is not often that his many friends in Boston have an opportunity to see and hear the Bishop. He is one of the heroic figures of our modern missionary day. In journeyings often—in cold and nakedness, St. Paul once wrote, of his missionary work in Asia Minor and Greece. I have often wondered what the Apostle would have said—"

LONG RECTORSHIP AT BROOKLINE

"Twenty-five years as rector of one parish" is the heading the Boston *Transcript* gives in its Churchman Afield page to an article on the work of the Rev. D. D. Addison, D.D., rector of All Saints' Church, Brookline. Not merely a laudatory write-up of a minister, it contains such an unusual study of a man and a community, in their mutual development, that the *Transcript* has done a real service.

The article in part is as follows:

"A quarter of a century's labor with one parish, during which his church has grown from a humble start to a respected and responsible position in the community, is the record of service of the Rev. Daniel Dulany Addison, D.D., with All Saints' Protestant

Episcopal Church, Brookline, a service soon to close. Before any church was formed in the Beaconsfield district of Brookline, Dr. Addison began to hold services in the Beaconsfield Casino, which then occupied the site of the present Hotel Beaconsfield. The services were in the bowling alley, and the minister used the billiard hall as a robing room. Farms and farmhouses occupied most of the district. Only a few blocks of modern houses had been built. It was a pioneer enterprise upon which the young rector entered. He had been assistant to the Rev. John Cotton Brooks, brother of Phillips Brooks, in Christ Church, Springfield, and rector of St. Peter's, Beverly, from which church he came to this new and unoccupied field. On All Saints' Day, November 1, 1894, the parish was founded, and took its name from the day of its birth. . . .

"Dr. Addison has by no means confined his activities to his parish. His vigorous personality and broad sympathies have been felt in many lines of religious service in Greater Boston, the state, and the nation. For many years he has been a trustee of the Brookline Public Library, and has helped make it one of the model public libraries of the country. He is president of the Federation of Churches of Greater Boston, member of the Chapter of St. Paul's Cathedral, and registrar of the diocese of Massachusetts. He was an active leader in the Billy Sunday campaign in Boston.

"Although the twenty-fifth anniversary of the church was observed early in November, Dr. Addison will not close his official relations with the church until Sunday, December 21st. He then plans to take a trip abroad, and to finish some literary work of a historical character in which he has become greatly interested."

BRISTOL COUNTY CLERICUS

Bristol County Clericus assembled at Grace Church, New Bedford, on November 17th. The Rev. William Smith was elected president. The retiring president, the Rev. Henry E. Edenborg, was made an honorary member and was presented with a set of books by the Rev. Harry Beal in behalf of the members.

Mr. Smith then gave account of a mission he recently conducted in Brockton, and interesting discussion followed. After luncheon at the Parker House, the members returned to Grace Church. The meeting was adjourned to meet at St. Thomas' Church, Taunton, in the latter part of January.

RALPH M. HARPER.

CORRECTION AS TO JOINT COMMISSION ON PRAYER BOOK REVISION

IT APPEARS unhappily that the list of names printed recently in THE LIVING CHURCH as constituting the Joint Commission on the Revision and Enrichment of the Prayer Book was incorrect. The Commission, as appointed, is as follows: The Rt. Rev. Cortlandt Whitehead, D.D., chairman; the Rt. Rev. Philip M. Rhinelander, D.D., the Rt. Rev. Frederick Burgess, D.D., the Rt. Rev. Joseph H. Johnson, D.D., the Rt. Rev. Thomas F. Davies, D.D., the Rt. Rev. William Cabell Brown, D.D., the Rt. Rev. Nathaniel S. Thomas, D.D., the Rt. Rev. Edward L. Parsons, D.D., the Rev. Charles L. Slattery, D.D., the Rev. John W. Suter, secretary; the Rev. Henry R. Gummey, Jr., D.D., the Rev. Lucien M. Robinson, D.D., the Rev. Howard B. St. George, D.D., the Rev. Milo H. Gates, D.D., George Wharton Pepper, Esq., John Stewart Bryan, Esq., T. W. Bacot, Esq., Joseph Grafton Minot, Esq., Robert H. Gardiner, Esq., Wm. Codman Sturgis, Esq., George Zabriskie, Esq.

INTRODUCING NATION-WIDE CAMPAIGN IN PHILADELPHIA

President Bell and Bishop Woodcock Speak—Clerical Salaries—Religious Education—Convocation of Chester

The Living Church News Bureau
Philadelphia, November 24, 1919



CHRISTIANITY faces a challenge from the world," President Bell of St. Stephen's College told an enthusiastic mass meeting of Church people at the Academy of Music on the evening of November 19th. This meeting was one of the opening guns of the Nation-wide Campaign and was arranged entirely under the auspices of the Women's committee. Bishop Rhinelander presided.

"The world is sick internationally," said President Bell. "The war was like a great boil which burst. But the poison which produced the war will produce war again unless Christianity cures the disease that the Church calls sin and the world calls selfishness."

"The world is sick industrially, abroad and at home. Even in this country we can see at work every day forces which if not stopped by a great spiritual awakening will ruin this country as they have ruined foreign nations."

"We are galloping to chaos. Unless God helps us, this new day that is dawning may turn out to be a new night."

"We must look to real Christian men for leadership. We must give Christ His chance. You can't give Christ His chance with your spare time and your spare change."

Bishop Woodcock of Kentucky, who is extremely popular in Philadelphia through his noon-day Lenten addresses, followed, and stirred up the audience with his challenge.

"I am here to challenge you men and women of Philadelphia," he said, "and to ask you what in God's name you have done to justify your Christianity."

"Some of us are spiritually round-shouldered, stooped in the stature of our souls. There is a call to you to stand upright. This Nation-wide Campaign is to create a world-wide consciousness, a world-wide feeling of responsibility."

"I will thank God if the world's challenge leads to an awakening. If there was one thing which did need waking up it was the Christians. It reminds me of a sign I once read over an English churchyard: 'Only the dead who live in the parish are buried here.'"

"One-third of the Church the Church has reason to be proud of. If you belong to this third, you do well to come here to-night. The Church is going to need all your powers. What part of them are you going to hold back? This Campaign offers so keen a challenge it is startling."

Mr. Reynolds D. Brown, chairman of the diocesan committee, also made an address. He congratulated the vestrymen of the Church on their attendance (every vestryman had received a special invitation and a ticket), saying it was a marked occasion when so many could be gathered as a body.

CLERICAL SALARIES

To raise the salaries of the clergy to a livable standard is one of the items in the diocesan budget of the Nation-wide Campaign. To bring this extremely important

matter before the people of the diocese the bishops and the executive council have sent out a letter, as a part of the Nation-wide campaign, of which the following is quoted:

"The last diocesan convention authorized a fund of \$24,500 in 1919, to increase the salaries of the underpaid clergy of the diocese to a living wage. The committee having these salaries under investigation, in their report to the convention in May last, after saying there were forty rectors and twenty-seven diocesan missionaries who were receiving salaries averaging less than the equivalent of \$1,150 and rectory, say further:

"In answer to a letter of inquiry sent to these sixty-seven lowest paid clergy some forty replies have been received, and they indicate a state of affairs which must bring a sense of shame to every loyal member of this diocese. It is a story of privation and anxiety, of borrowing from the bank with life insurance policy as security, of using to exhaustion the small personal inheritance, of seeking secular employment to help out, of discontinuing all subscriptions to magazines, of buying no books, of the overworking of the faithful wife, and of the hopelessness of anything better ahead of them. And yet with it all there is little complaint, but just a plain statement of facts because they were asked for, and almost without exception there was a fine spirit manifested, which was the one redeeming feature of the correspondence."

"The letters received indicate an average salary of \$1,500 and rectory might possibly permit these sixty-seven clergy and their families to live, but nothing less would. That does not mean, of course, that this salary would be sufficient for any family. A bachelor with no dependents is one thing and a man with a wife and five or six children quite another. But the average is useful to determine the total amount needed to give relief, and this is found to be about \$24,250."

"These are strange words to be heard in a rich diocese like Pennsylvania, and yet they are true. In fact the condition of these clergy must be worse now than when they were written, for nearly a year has passed with steadily increasing costs of living and nothing done in the way of relief. The new committee on clerical salaries is studying the situation with a view to its permanent betterment, but in the meantime the raising of this relief fund now and quickly is most necessary."

"The executive council of the diocese has unanimously endorsed this effort and was preparing a special appeal in its behalf. In view, however, of the Nation-wide Campaign, it was decided that the best and most effective way to promote this end was to include the amount as given above, as an annual item on our diocesan budget for the next three years, and to prepare this circular for the information and use of the clergy and laity during the Campaign."

INSTITUTE OF RELIGIOUS EDUCATION

The annual institute of the diocesan Board of Religious Education is becoming one of the most important factors in the life of the Church schools of the diocese. The meetings are always interesting, instructive, and practical—a combination sometimes difficult to find—and this year marked no exception. Held in the after-

noon and evening of November 17th, the first business was the meeting of the Sunday School Association, with election of officers. A general conference on The Missionary Interests in the Sunday School followed, with two addresses. The Rev. David L. Ferris, rector of Christ Church, Rochester, delivered an inspirational address, setting the keynote of the day, and then the group divided into departmental conferences.

Supper and a brief illustrated review of lantern slides on The Earthly Life of Jesus Christ kept the interest until the main evening session, at which diplomas and certificates were awarded the graduates of teacher training classes. During the year such classes are held in different centres, concluding with examinations. Those who pass receive their reward at this institute. Steady work along this line means that the diocese is securing an increasing number of Church school teachers who have been carefully trained.

Certificates were awarded to four for proficiency in the course on the Old Testament, seven qualified in Church History, and one for Biblical Geography. Thirteen certificates in all. Six, three men and three women, were awarded diplomas as a result of having completed the whole course of three years. Five of these were from St. Luke's Church, Germantown, and one from the Chapel of the Prince of Peace.

It was announced that the goal for the Advent offering for 1919 is set at \$2,000. For the Lenten offering of 1920 the sum of \$50,000 will be aimed at. There is no reason why both of these amounts should not be attained.

CONVOCATION OF CHESTER

The convocation of Chester met recently at Christ Church Ridley Park (Rev. C. E. Eder, rector). Bishop Garland was the celebrant at the Holy Eucharist, which was followed by the business meeting. The Rev. Mr. Matos, priest in charge of Trinity, Swarthmore, reported that this mission would no longer require aid from the convocation, and read a letter from the committee of the mission to that effect.

At the afternoon session the Rev. Dr. Rodgers, recently appointed editor-in-chief of the diocesan paper, the *Church News*, urged increased interest and contributions to this important publication. Mrs. Ernest Law addressed the meeting on The Cathedral League, explaining its object.

Officers were elected for the ensuing year. The secretary is Mr. W. F. R. Whittington; the treasurer, Mr. Parker S. Williams.

The Dean announced the death of the Rev. Andrew S. Burke, and a resolution was adopted.

CLERGYMEN'S RETIRING FUND SOCIETY

A FULL MEETING of the directors of the Clergymen's Retiring Fund Society was held in the Church Missions House, New York City, November 14th. It was decided to continue the present rate to the 305 annuitants and \$27,000 was appropriated to be divided among them during the present month. As the annuitants are paid for life beginning at the age of sixty, this annuity is especially valuable for the eight years before the Church Pension Fund applies, and during these eight years the whole amount paid in by each man will have been repaid to him twice over. Inquiries as to methods should be addressed to the Rev. Dr. Henry Anstice, at the Church Missions House. The officers were reflected.

CHICAGO'S NORTHEASTERN DEANERY MEETS PROFITABLY

With Elections and Instructive Topics — Woman's Auxiliary Notes — Prospering Mission at Oak Park

The Living Church News Bureau
Chicago, November 24, 1919



THE Northeastern Deanery held its chapter meeting on November 17th at St. Timothy's Church, beginning with the Holy Communion. Dean Edwards was the celebrant, assisted by the Rev. Cyrus M. Andrews. This being the annual meeting, the treasurer's report was read and the books were audited. The secretary made his report on the four meetings held during the year. The secretary was unanimously reelected, but the treasurer declined renomination, and the Rev. Thomas Marshall Baxter was elected to that office. The Dean then appointed the standing committees.

On invitation of the Rev. Frederick G. Budlong, the Deanery will meet at St. Peter's, Chicago, on the second Monday in February.

The morning topic was then presented by the Rev. E. J. Randall, who gave the Story of a Successful Mission Parish—St. Timothy's, which he started as a mission Sunday school during Lent of 1900 with the holding of cottage services every two weeks, until June, about twenty attending. On November 4, 1900, regular services were held in Garfield Hall, by two laymen from St. Barnabas' Church, Messrs. Foye and Marshall. Seminary students continued the services until the Rev. Walter B. Williamson took charge. In September 1911 the present priest, the Rev. Cyrus M. Andrews, was called, and the story of the mission is the story of his work there during the past eight years, which he then told, saying that the fruit of his labors and those of his faithful people was to be seen in the present church and parish house.

In the afternoon the Rt. Rev. Herman Page, D.D., Missionary Bishop of Spokane, formerly rector of St. Paul's Church, Chicago, and a member of the deanery, spoke of his work and the problems confronting each missionary bishop.

Dean Peter Christian Lutkin, of Northwestern Music School, and a member of the Church, Commission on the New Hymnal addressed the Deanery on The Best Hymnal the Church Has Ever Had, and after sing-

ing nine selections from that Hymnal under the Dean's direction, the clergy present were all willing to admit that the topic was properly named.

AUXILIARY NOTES

Echoes of the Convention was the topic at the meeting of the Chicago branch of the Woman's Auxiliary on November 6th. The speakers were the delegates to the recent Triennial and the House of Churchwomen of the Province.

The new rooms which the Auxiliary has leased for its monthly meetings this year are both convenient and attractive. Located in the State-Lake Building at 190 North State street, just within the Loop, they are easily accessible from all parts. The attendance this month in Washington Hall, which is on the twelfth floor, taxed the capacity of the room, which holds 150. Adjoining is Roosevelt Hall, much larger and equally attractive, and from recent indications it will require the latter to provide for increasing numbers. The offering was sent to Bishop Capers of West Texas for his storm swept diocese.

Chicago is honored in having one of its vice-presidents Mrs. Hermon Butler, elected as a member of the new Executive Committee of the Woman's Auxiliary and also a member of the Board of Missions Department of the General Council of the Church. Only one woman from each province can serve on the latter committee, and on the former one woman is selected by each province and the other eight are chosen from the Church at large.

AT OAK PARK

St. Christopher's Mission, Oak Park, has recently been making itself felt in the new and growing district in which this active little congregation has been placed. A number of the members have organized a Booster's Club, and the Mission has been divided into districts with captains over each, to make a canvass and to seek the so-called "lost" among the Church families. A map of the territory hung on the wall of the church indicates each Church family by a colored pin; the regular attendants, by white pins; and irregular or lapsed members by red pins. Each captain will try to make all the red pins in his district into white. The Church school is growing in numbers, the children having been divided into teams, and a prize having been offered the team obtaining the greatest number of bona-fide new scholars.

H. B. GWYN.

Significant is the concrete summing up which Mr. Wood makes of the nation-wide situation in advance of Mobilization Day.

"The most outstanding feature of the situation," he says, "is the response of the laity to the call of the Church. The cheering note is the willingness—the eagerness—of laymen to stand up and talk on religious topics. A realization has come at last of that toward which we have long been striving, namely, the priesthood of the laity. We had been dwindling down into the idea that the clergy should do it all. In the mass, Churchmembers have been giving little thought to the obligations their membership entailed. Under the influence of the Nation-wide Campaign there has been a magical transformation. The obligation is now recognized, and with it has come a zeal to discharge that obligation which I have never seen equaled. We need have no fear. Success is here. We are participating in a new birth of the Church dedicated alike to the truths of Galilee and the duties and responsibilities of the living present."

This latest whirlwind tour of Mr. Wood, in its cumulative results and the rising tide of enthusiasm which attended it, reads like the journey of a crusader of old. Field Headquarters thought they detected a sagging interest in the Great Northwest; there was a need of campaign speakers to spread the propaganda; and Mr. Wood was sent hurtling out on the job.

On a Saturday night, he got under way for Utica. He addressed an enthusiastic meeting there, and gathered up four volunteers who were immediately dispatched into other dioceses. Thereafter, the tour was a triumph.

At Chicago, five more volunteers were enlisted. St. Paul and Minneapolis were the next stops. Three days there saw a big meeting of the Woman's Auxiliary in St. Paul, and general meetings in both cities. Twenty more men were enlisted to carry forward the word!

At Duluth, fifty prominent businessmen tendered Mr. Wood a luncheon—left their business affairs to listen to plans for the Campaign, and then to enlist enthusiastically in the movement. That Sunday Mr. Wood preached at St. Paul's, and one of Duluth's four-minute men delivered a lay sermon on the urgency of this movement back to God.

At Superior Mr. Wood noted a significant thing.

"They threw off their reserve," he said, "and smiles lighted up their faces—eager and enthusiastic smiles, as of men not at a funeral, but at the new birth of the Church."

Eleven o'clock Tuesday morning found Mr. Wood in Sault Ste. Marie. That night a wild blizzard swept the region—off shore a storm of terrific violence raged, engulfing several ships which went down with all on board. But the spirit of the Nation-wide Campaign rode out the storm. The Rev. Stephen H. Alling, rector of St. James' Church, manned the telephone and sent out the call for a meeting which got together hundreds of men, and while the wind howled without and the snow swirled, and death knocked at the doors of those in cabin ships at sea, Mr. Wood delivered a two hours' talk which brought practically all present to their feet in a fervor of enlistment.

Returning to New York, Mr. Wood brought tidings of a wave of religious enthusiasm which is sweeping over the nation. The idea has taken hold of the minds of practical men. The need which those who fought in Flanders felt those long nights on listening post is being met. The vague

THE NATION-WIDE CAMPAIGN WORKING TOWARD ITS CLIMAX

*Rev. L. G. Wood in the Northwest
—Dr. Clappett in the Mid-West
—Mr. Franklin on Lay Activity*

NEW YORK, November 24, 1919.



DECEMBER 7th will mark the beginning of a new era in the history of the nation and of the Church.

The Rev. Louis G. Wood, assistant director of the Campaign, brings this positive conviction with him at the conclusion of a

series of rapid-fire meetings during a fortnight's tour of the Northwest. Enthusiasm is unbounded, he declares. The spirit of the Campaign has gripped man and woman, clergy and laity alike. Like a mighty army, in literal truth, moves the Church of God. Under the impetus of the educational campaign waged for the past year—the divine inspiration which launched the movement at the psychological moment when the supreme lesson of the great war had attuned the hearts of mankind to the truths of religion the Campaign sweeps on to victory.

longing for a solvent to heal the wounds of the world conflict is realizing itself.

"Go where we would in 1918," said Mr. Wood, "the people would meet us and say: 'What is the Church going to do now to prepare for the reconstruction when this war is at an end? When the boys come home, full of zeal and eagerness, what will you have for them to do?'"

"The answer is the Nation-wide Campaign."

IN THE MID-WEST

The Church in the Middle West is mobilized. Word of the power of men and enthusiasm in Colorado and Kansas has been brought to New York by one who traveled from ocean to ocean to learn it—the Rev. Dr. Frederick W. Clampett.

Summoned to participate in a succession of conferences on the Campaign, Dr. Clampett found himself in Denver at the fortieth anniversary of the ordination of Dean Hart, when the most earnest workers of the Church assembled.

"The service was remarkable for the large numbers of men who attended," Dr. Clampett said. Dean Hart stated that the strongest men in Denver were personally active in the Campaign.

Afterward a conference was held at Manitou, at which Bishop Johnson presided, and James H. Pershing, cousin of General Pershing, was one of the chief speakers.

In spite of two feet of snow, the conference was well attended.

In Salina a mass meeting was held on November 9th with Bishop Burleson presiding.

In Hutchinson, Kansas, the conference led by the Rev. M. I. L. Kain of Grace Church was held in competition with the Armistice celebration. But Grace Church was well filled, and again, Dr. Clampett says, the force behind the campaign was made manifest.

At Wichita, where the meeting was organized by the Rev. Dr. Fenn, spirit ran so high and so many workers were present that Bishop Burleson turned the meeting into a conference, which lasted for two hours—and even then the workers did not want it to end.

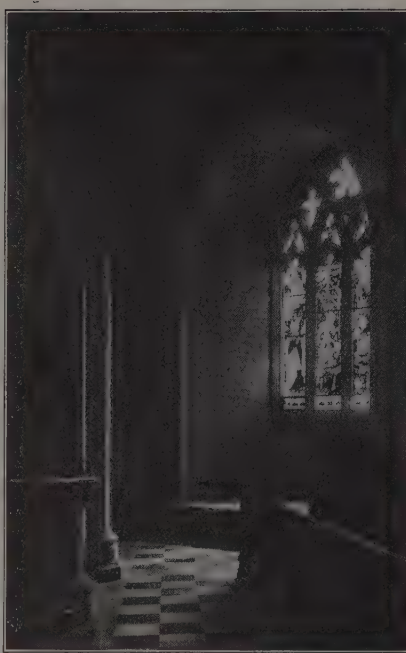
The concluding meeting of the tour was in Kansas City, under the leadership of the Rev. Robert H. Mize. Again it became a Campaign conference.

STANDING ROOM ONLY

The clergy, writes Lewis B. Franklin, chairman of the executive committee on the Campaign, are learning more and more of the mighty force available in the laity. Reduced attendance has been one of the difficult problems confronting the Church throughout the country. But largely due to the energetic work of laymen the services and meetings for the Nation-wide Campaign have been attended by enormous crowds.

For example at Utica on Sunday, November 16th, a meeting was held in the largest theater in the city. Every one of the 2,100 seats was filled. One man of prominence stated that he had not been to service in fifteen years but the new spirit of the Church influenced him to travel many miles to attend this meeting. The large attendance was due in great measure to the careful preliminary work done by Mr. F. J. Bowne, chairman of the diocesan committee, and his executive secretary the Rev. Francis C. Smith.

At Syracuse on the following evening a service was held in St. Paul's Church, seating some eight hundred people. Scores stood throughout the evening, a large overflow meeting was held in the parish house,



SOUTH AISLE OF THE CHANCEL IN BETH-LEHEM CHAPEL, WASHINGTON, D. C.

(See THE LIVING CHURCH of November 22nd, p. 124)

and hundreds were turned away. The arrangements were under the direction of Mr. F. J. Chesterman, the Syracuse chairman.

UNIQUE EXPERIMENT IN TEXAS

A TOWN of one thousand people, 275 of whom are children, has grown up, in the last year, on top of the Sulphur mine, at Big Hill, five miles from Christ Church, Matagorda—mother church of the diocese of Texas—close to the waters of the Gulf of Mexico.

Several months ago Bishop Quin visited the town, which is called Gulf, and proposed to the superintendent of the mine that he place all the religious, social, and religious-educational work of the town *exclusively* in the hands of the Church.

"I make this request because I believe," said the Bishop, "that one Church organization can do the work much more effectively than several and because I believe that the Episcopal Church is peculiarly adapted to minister in a Community Church and supply all the religious needs of a community."

"What do you mean by 'exclusive' control?" asked the superintendent. "Do you mean that no minister except he be an Episcopalian shall be permitted to preach in this town?"

"No," replied the Bishop. "I mean that the minister whom I will place here shall have full control of the use of the building or buildings in which these religious services and activities are carried on; and that he alone shall hold services, at the regular morning and evening hours on Sunday; and that any other minister who comes here to preach shall do so at such an hour as will not conflict with the regular services. I do not want the Church to be a 'Union' Church, but a 'Community' Church."

After weighing the matter the superintendent agreed to the proposition with the proviso that "if it does not prove satisfactory the arrangement shall come to an end at the expiration of one year."

The Rev. F. A. Rhea was selected for the work, and is holding services. A Church school is organized and there are various societies and activities for young and old.

MR. HICKSON IN ST. PAUL'S CHURCH, BUFFALO

"WHAT DO YOU THINK OF Mr. Hickson?" was the popular inquiry in Buffalo throughout the week of November 16th when Mr. James Moore Hickson held a mission of healing in St. Paul's Church.

The writer's reply was: "I do not know but I am going with an open mind to see for myself."

And so the writer went every day and saw from all angles, from the crowded front steps from the vestibules where the secretaries sat taking down the names, addresses, and history of the cases, through the thronged aisles, past pews of reverent worshippers, with heads bowed in prayer, or those coming from mere curiosity who, nevertheless, were equally reverent; on up to an entrance to the chancel where evidence could be obtained first-hand.

Naturally the first question one asks is: "Did you see any evidence of Mr. Hickson's healing?" If by that one means miracles, such as the sight of the blind being restored instantly, the deaf receiving their hearing, or crutches being cast aside, then the answer is most emphatically no! Nor does Mr. Hickson claim to work miracles, which fact he impresses upon the people day after day. And his prayer over the patient is that they may "*begin*" to heal from this hour." The progress of the cure then depends on the faith and prayer of those who come to him, or of those praying for them.

A nine-year-old son of a city rector having a curvature since birth was brought to Mr. Hickson Monday. On Tuesday the child's spine was perfectly straight and on Thursday the father stated that his son was running up-stairs two steps at a time instead of dragging one foot up each step as formerly. Cures, partial or complete, were reported every day, and all cases treated are to be followed up. A colored man, an ex-professional boxer who has been blind for ten years, went to Mr. Hickson on Monday and Tuesday evening he suddenly looked up at the clock and told the time and could also see to read a little. Usually the healing comes gradually.

An onlooker cannot help but feel the atmosphere of faith. It is depicted on the faces of the young children, those old enough to know what they are doing, as they kneel at the altar rail; the countenances of the adults as they await their turn seated in the choir stalls are lighted up with a spiritual intercourse with God.

Rich and poor, white and black, every age and creed and, it almost seems, afflicted with every infirmity, seek the aid of the Great Physician through His agent, Mr. Hickson. Once only did the writer see any rebellion on the part of a patient, and that was a "demoniac" boy who struggled to be released from under Mr. Hickson's hands when they were laid on him in prayer; one was reminded of the unclean spirits that cried out to our Lord, "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" But another mental case was noted, that of a young girl who quieted instantly under the touch of Mr. Hickson's hands and remained so throughout his prayer.

Each day brought added numbers, who came as early as 8 o'clock, until the services of the police had to be solicited to regulate the throngs at the Church doors who were unable to gain admission. Toward the end of the week it was asked if those who had come simply as spectators would not give place to the sufferers in the church, but they had already done so and every available seat and standing-room was occupied by those seeking relief or caring for others.

There was an absolute lack of sensationalism or hysteria. Silently, amid the soothing pianissimo strains from the organ, first the children, then the older ones, moved forward to the altar rail. There was no hurrying, jostling, or pushing. The clergy (many of them each day) were stationed throughout the church to assist in whatever way they could and to avoid congestion in the aisles.

Promptly at 10 o'clock the Rev. Dr. Jessup, vested, opened the mission with the Lord's Prayer and special collect in which the congregation joined. Mr. Hickson spoke a few words from the chancel steps explaining the mission. He reminded the people that it is not *he* who heals them but it is our Lord and Saviour Jesus Christ. That they must approach *Him* and ask *His* forgiveness, and that He will heal both their souls and bodies. He recalled how Christ had commanded His apostles to *heal the sick* as well as to preach the Gospel, and that it should be the duty of the clergy to preach the *whole* Gospel, that which speaks of the healing of mind, soul, and body, as was done in the first four centuries of the Church. Mr. Hickson enjoined upon the people their duty of calling upon the clergy and asking for their prayers, and for the prayers of the Church, whether it is the mind or the body that is sick. "We are members of Christ's Body, and His pierced hands are longing to stretch out and heal us, but we hold them back."

Mr. Hickson is not vested, he usurps no authority of the clergy, he does not even enter within the chancel rail, but kneels or bends over each sufferer. Gently inquiring the trouble, he places his hands on the head, the eyes, the ears, the spine, or the limbs, and invokes God's healing Spirit on those who have come in faith.

One is reminded of the healing of Naaman. No great thing is asked, there is no invocation of saints, no votive offering for the propitiation of evil spirits, no superstition, no appeal to the imagination. Each one is simply asked to "bathe in Jordan", so to speak, to come as a little child with faith and prayer.

After Mr. Hickson has passed, one of the clergy, vested, pronounces the benediction of the Church.

Four hundred or more were treated by Mr. Hickson each day. He was supposed to be in the Church from 10 until 12 only, but it was always after two when he stopped, and even then there were many who had been unable to be received by him; these he asked to kneel in the aisles while he passed among them touching each one and asking God to bless and heal them. His afternoons and evenings were spent in going about the city to the shut-ins who were unable to be brought to the Church.

The knowledge that many must be turned away owing to the shortness of his stay causes Mr. Hickson much sorrow.

His mission has a lesson for all; the power of faith and prayer for those who come seeking aid; for the clergy, that of again becoming spiritual pastors and leading their people, individually not en masse, back to the altar through the preaching of the Gospel; and the lesson to the laymen of seeking God's help in all things and endeavoring to manifest to all those whose life we touch the living presence within us of Jesus Christ our Saviour. As Mr. Hickson told one gathering, "Let your light so shine before men" does not mean putting a coin on the plate but it means letting the Christ-light so shine in our lives that men may see our good works and glorify our Father which is in Heaven.

Bishop Brent was present in the chancel of St. Paul's on Saturday, giving benediction to those ministered to by Mr. Hickson.

Crowds were unable to gain admission on the last day of the mission.

MR. HICKSON'S ITINERARY ON HIS AMERICAN TRIP

WRITING FROM Buffalo, N. Y., at the close of his mission in St. Paul's Church, Mr. James Moore Hickson says:

"I enclose my itinerary, which I shall be glad if you will publish, as I am getting so many invitations from bishops and clergy all over the Union, asking me to hold missions, etc. If they see this itinerary, they will understand that I have no time to give."

A provisional outline of the itinerary follows:

Baltimore, Md., December 5th to 12th; Harrisburg, Pa., December 15th and 16th; Pittsburgh, Pa., December 17th to 22nd; Erie, Pa., December 23rd and 24th; New York, December 25th to January 1st.

Connecticut, January 2nd to 12th; Richmond, Va., January 14th to 16th, noon; Atlanta, Ga., January 17th to 20th, noon; Dallas, Texas, January 22nd and 23rd; Galveston, Texas, January 24th to Houston, Texas (?), January 27th; San Antonio, Texas, January 28th to 30th.

El Paso, Texas, February 1st to 3rd, noon; Phoenix, Ariz., February 4th to 6th; Los Angeles, Calif., February 11th to 17th; San Diego, Calif., February 18th to 20th; Santa Barbara, Calif., February 21st to 23rd; San Francisco, Calif., February 25th to March 2nd.

Portland, Ore., March 4th to 6th; Seattle, Wash., March 8th and 9th; Spokane, Wash., March 10th to 13th; Fargo, N. D., March 15th and 16th; Minneapolis, Minn., March 17th to 19th; St. Paul, Minn., March 20th and 22nd; Council Bluffs, Iowa, March 23rd and 24th; Topeka, Kansas, March 25th and 26th; Kansas City, Mo., March 27th; St. Louis, Mo., March 29th to 31st.

Chicago, Ill., April 5th to 7th; Louisville, Ky., April 8th to 10th; Lexington, Ky., April 12th and 13th; Cincinnati and Columbus April 14th to 18th; Washington, D. C., April 20th to 23rd; Philadelphia, Pa., April 24th to 30th.

New York, N. Y., month of May.

Boston, Mass., month of June.

Mr. Hickson's central address will be Trinity Chapel, 16 West Twenty sixth street, New York City.

DEDICATION OF KIRKPATRICK HOME

BISHOP BRENT formally opened and dedicated the Kirkpatrick Home in Cuba, N. Y., on November 7th. This was the result of the bequest to the diocese of her home and \$26,000 on the part of Mrs. Belle K. Wait, some three years ago, as a memorial to her father, and to be known as the Kirkpatrick Home for Childless Women. Any woman over fifty years of age, without children to care for her, is eligible providing the other rules of admission are adhered to.



KIRKPATRICK HOME FOR AGED WOMEN, CUBA, N. Y.

to. The house has been thoroughly overhauled, a steam heating plant installed, electricity put into every room, and the rooms redecorated; beds and bedding are also provided. Preference is to be given first to women in the vicinity of Cuba, but as yet there have been no applicants. Mrs. Caroline Schmoyer is the matron and the Rev. J. Godfrey Wilson, Jr., rector of Christ Church, Cuba, is the president, *ex-officio*, of the board of managers, of whom a majority must be bona fide members of the congregation of Christ Church, or communicants of the Church in the United States. Several of the neighboring clergy were present at the dedication, which took the form of a brief service with an address by Bishop Brent, which was followed by a reception.

DEATH OF REV. W. P. BRUSH

AFTER A lingering illness the Rev. William Peck Brush, rector emeritus of St. Paul's Church, Jersey City, N. J., died at



THE LATE REV. W. P. BRUSH

his residence in Brooklyn, N. Y., on Friday, November 21st.

Mr. Brush was ordered deacon in 1879 and advanced to the priesthood the following year by Bishop Littlejohn. Portions of his ministry were spent in Roslyn, Brooklyn, and Flushing, Long Island. In 1885 he went to Northampton, Mass., for two years and then accepted the rectorship of St. Paul's, Jersey City. After a ministry of twenty-nine years in that parish he became rector emeritus and lately made his home in Brooklyn.

For some years he was president of Christ Hospital, Jersey City, and chairman of the diocesan Board of Missions and Church Extension.

Funeral services were held in the Church of the Incarnation, Brooklyn, on Monday, November 24th.

DEATH OF REV. J. J. BOWKER

WORD HAS been received of the death of the Rev. Joseph J. Bowker, in Eastry, England, on October 23rd. He was buried at St. Martin's Church, Canterbury, on October 27th. An accident caused his death.

Mr. Bowker was ordained to the diaconate in 1891, and advanced to the priesthood in 1892. He served as principal of St. Agatha's School, Los Angeles; rector of St. Luke's Church, Billings, Montana; rector of St. Andrew's Church, Butte, Montana;

principal of the Cathedral School for Girls, Orlando, and Archdeacon of Southern Florida; rector of the Home for Boys, Chicago; and rector of the Church of Our Saviour, North Platte, Nebraska. From that place he accepted the call to the rectorship of St. Thomas' Church, Rawlins, Wyoming, beginning his work there on May 15, 1918. On January 1, 1919, he was called to England by the serious illness of his mother. Owing to uncertainty as to the time of his return, he resigned his parish, but retained his canonical residence in the district until the time of his death. It was hoped that he might return to Wyoming and continue his missionary labors there.

THE PRINCE AT THE PEACE CROSS

AN INCIDENT of the visit of the Prince of Wales to Washington formed an interesting tie between him and the National Cathedral. At the Bishop's invitation, the Prince visited the Cathedral Close on November



BISHOP HARDING AND THE PRINCE OF WALES ON THE STEPS OF THE PEACE CROSS

13th, and planted a white oak tree not far from the Peace Cross, in the presence of only the Cathedral clergy and the members of the National Cathedral School for Girls and St. Alban's School for Boys. The Prince was escorted to the Peace Cross by Bishop Harding, who pointed out the view of the city, and told of such links between this Cathedral and the Cathedrals of England as the Canterbury Ambon, the Glastonbury Cathedral, and the Whitby Stone. The Prince then, with a shovel used by the Archbishops of Canterbury and York on similar tasks, turned to the tree-planting with vigor, seeming to enjoy the youthful character of the crowd of spectators, who in their turn were brimful of enthusiasm. The Prince's popularity increased to the maximum when he asked and obtained a holiday for the schools.

A happy coincidence was the blooming

of the Glastonbury thorn on the day of the Prince's visit. This thorn, grown from a cutting of the original thorn, blooms at Christmas time and again in the spring. The untimely budding of a single blossom brought to the Dean's remembrance an ancient custom of the monks of Glastonbury who in mediaeval days used to present visiting royalty with a flower of the thorn in a silver box. This story the Bishop told the Prince, as he gave him the blossom in a small silver box.

BEQUESTS

ONE OF the Louisville Church institutions, the Orphanage of the Good Shepherd (for boys), is bequeathed \$500 by the will of Mrs. D. C. Timmons of Frankfort, Ky.

MEMORIALS AND GIFTS

MEMORIAL CHIMES are being installed in All Souls' Church, Washington, D. C., to be a memorial of Rear-Admiral Benjamin P. Lamberton, U. S. N., and his wife, given by their daughter, Mary Kirtly Lamberton.

TWO BRONZE TABLETS, one in honor of the five men of the parish who fell in the war, and the other containing the honor roll, were recently dedicated at the Church of the Messiah, Gwynedd, Pa. (Rev. B. N. Bird, rector). The Rev. Dr. E. M. Jefferys preached. A large number of the honor roll men were present.

ON SUNDAY, November 2nd, in St. Paul's Church, Louisville, Ky. (Rev. David Cady Wright, rector), a beautiful memorial window of thirteenth century glass was unveiled and dedicated. The window, placed in the north transept, is particularly rich in coloring and design and is in memory of Mrs. M. M. Davis, one of the most faithful members of the parish.

A PAIR OF Eucharistic candlesticks has been presented to Grace Church, New Haven, Conn., by the Rev. George T. Linsley and his two sisters, Mrs. Charles H. Gay and Miss N. G. Linsley, in memory of their father and mother, Frederick H. and Sarah M. Linsley. The candlesticks were blessed by the rector, the Rev. Frederick Leeds, immediately before the second celebration on All Saints' Day.

AN ALTAR CROSS of brass, thirty-six inches high, was dedicated by Archdeacon Durell in St. John's Church, East Mauch Chunk, Pa., on All Saints' Day. The base is of Gothic design, quatrefoils at the ends of the cross with larger quatrefoil in the center enclosing the monogram IHS. It is inscribed:

"To the Glory of God
and in Loving Memory of
1865—WILLIAM LONGSTRETH MACK—1894
A Member of the First Vestry of St. John's
Church, East Mauch Chunk, Pa.
Dedicated All Saints' Day 1895—Rededicated
All Saints' Day 1919.
Presented and Remodeled by His Family."

ALBANY

RICHARD HENRY NELSON, D.D., Bp.
Fire—Woman's Auxiliary—Clerical Club—
Archdeaconry of Albany—Girls' Friendly
Society

ST. MARK'S CHURCH, Hoosick Falls (Rev. Harry E. Pike, rector), was badly damaged by fire, which broke out on Monday morning, November 17th. The fire had its origin

in the basement and was hard to combat, but firemen were able to save the building from complete destruction. The communion vessels and altar ornaments were saved and the chimes in the bell-tower, together with the clock, escaped damage. The organ was not seriously injured, but the rest of the church is pretty well destroyed. This is the second time St. Mark's has been damaged by fire. In 1886 the building was burned, but was re-built. The cornerstone of St. Mark's Church was laid by Bishop Horatio Potter on August 26, 1860, and the church was consecrated by him on May 6, 1863.

THE diocesan branch of the Woman's Auxiliary held its semi-annual meeting in Christ Church, Hudson (Rev. Thomas L. Cole, rector), on November 5th and 6th. The first service was held Wednesday evening. Holy Communion Thursday morning was followed immediately by a business meeting, whose sessions were resumed after luncheon. Attendance was good and considerable interest was aroused in the reports of officers and affiliated organizations.

THE ANNUAL MEETING and election of officers of the Clerical Club of Albany and Troy was held in Trinity parish house, Albany (Rev. Creighton R. Storey, rector), on November 3rd. The Rev. Charles M. Nickerson, D.D., was elected president; the Very Rev. Albert C. Larned, vice-president; and the Rev. Alaric J. Drew, secretary-treasurer. The Rev. Edgar A. Enos, D.D., the Rev. B. W. Rogers-Taylor, D.D., and the Ven. Roelif H. Brooks, deputies from this diocese, gave interesting accounts of the work of General Convention. The Very Rev. Albert C. Larned spoke of the Convention from the standpoint of a visitor. The next meeting will be in St. John's parish house, Troy.

THE archdeaconry of Albany met in the Cathedral of All Saints, Albany (Very Rev. Albert C. Larned, Dean), on November 10th and 11th. The opening service was held in the Cathedral on Monday evening, the sermon being delivered by Dean Larned. He emphasized the power of the individual Christian and Christianity in general, declaring Christ's religion the only force in the world capable of solving the many problems which must be solved if civilization is to be saved and bolshevism destroyed. Archdeacon Brooks administered the Holy Communion on Tuesday morning and the missionary clergy read their reports. The Rev. Pierre McDonald Bleeker, for whom a car has recently been purchased is now able to do considerably more pastoral work than heretofore. At the business session the Ven. Roelif H. Brooks was re-nominated to the Bishop to serve as Archdeacon for another year; the Rev. John Prout was re-elected treasurer, and the Rev. Frank R. Creighton was elected secretary. The business session was resumed in the afternoon, when Mr. Harry M. Ingram of Potsdam presented the matter of increased episcopal supervision for the northern part of the diocese. Mr. Ingram appealed for the election of a Suffragan Bishop. As a result of his address, it was decided to hold a reception to the laymen at the mid-winter meeting in St. Paul's Church, Albany, instead of the usual service and sermon.

THE SERVICE FLAG of Trinity Church, Watervliet (Rev. George Barrett Leckenby, rector), was "demobilized" on November 11th, by a special service conducted by the rector and the Rev. George Alexander Perry, Jr., a former rector. After the impressive service an informal reception was tendered the ex-service men and their friends in the

parish house. A pleasant social hour and "smoker" was enjoyed, refreshments being served by the men's club of Trinity Church.

THE ANNUAL council meeting of the diocesan branch of the Girls' Friendly Society (Miss Mary E. Winslow, president), was held in Christ Church, Schenectady (Rev. George Alexander Perry, Jr., rector), on November 16th. The sessions opened with the Holy Communion, followed by business meeting and the reading of reports.

ARIZONA

JULIUS W. ARWOOD, D.D., Miss. Bp.

The Church in Nogales

THE NOGALES *Herald* has issued a special anniversary and industrial issue this month, and includes within it an extended article on the Church by the Rev. Alsop Leffingwell, rector of the local Church of St. Andrew. The Rev. Mr. Leffingwell fully presents the Roman, Protestant, and Anglican theories of the Church, and ends with "a condensed genealogy" of the local Church, tracing it to the beginning of Christianity.

ARKANSAS

JAMES RIDOUT WINCHESTER, D.D., Bp.
EDWIN WARREN SAPHORE, Suff. Bp.
EDWARD THOMAS DEMBY, Suff. Bp.

New Diocesan Quota—The Church at Helena— Southwest Churchman—At Fort Smith

ARKANSAS has received and accepted her quota for the Nation-wide Campaign, \$33,958 per year for the next three years, to which is added the diocesan budget, \$6,400, making a grand total of \$40,358. This amount has been apportioned among the parishes and missions, the highest apportionment being Christ Church, Little Rock, which is \$7,000, and the lowest the mission at Greenwood, for \$60.

ST. JOHN'S CHURCH, Helena (Rev. Charles F. Blaisdell, rector), is supporting a student in the theological department at Sewanee at \$350 a year. The rector was recently presented with a car by the Community Welfare Association, which controls and promotes all social service work in the city. It was given for his community social service work, and because of the free use he had made of his old car. The parish has also recently bought a new site for the Church orphans' home, and sold the old site. The new home has fine new equipment. There are sixteen children in the home, homes for nine having been found during the year. This parish has all its vestrymen in the Sunday school and has established the precedent that no man shall accept a place on the vestry unless he pledges himself either to teach or to be in a class or to be an officer in the Sunday school.

IN EACH ISSUE of the *Southwest Churchman* Bishop Demby acknowledges contributions of the negroes to the Nation-wide Campaign.

ST. GEORGE'S, Des Arc, a small mission which heretofore has been raising only about \$15 a year for diocesan and general work, under the inspiration of the Nation-wide Campaign has already guaranteed its quota of \$100 a year for three years. A Sunday school was organized in this mission on November 23rd and a woman's guild is soon to be.

ST. JOHN'S CHURCH, Fort Smith (Rev. Malcolm W. Lockhart, rector), has several matters of interest to its credit. The Sunday school has begun a new year with the inauguration of the *Christian Nurture Series*. A class of eighteen boys is taught by

Mr. Wendell H. Robertson, an American ace in the recent war. Bible study classes for men and women have been organized with splendid attendance, and the interest of the children is greatly stimulated by the presence of the adults. The Woman's Auxiliary began its fall work with increased attendance and after an existence of only six months the United Offering amounted to \$125. The study book, *Neighbors*, will be used in the winter meetings. Great interest is being manifested by the Auxiliary in the Helen Dunlap School for mountain girls at Winslow (Rev. E. T. Mabley, warden). The Auxiliary has already sent to the warden \$150 for a new roof, three large rugs, in addition to raising \$20 for the school equipment, and obligating itself for a \$50 scholarship. Selection of equipment for the school was left to the St. John's branch by the entire diocesan Auxiliary, and it received much consideration from wholesale dealers of Fort Smith.

ST. LUKE'S CHURCH, Brinkley, a small mission, has been responding to the services given by Dean Templeton, who has been holding services on two Sunday evenings of the month. The mission is now considering erection of a new chapel, blue prints being in the hands of the Dean.

THROUGH THE efforts of the Rev. C. C. Burke, rector of St. Andrew's Church, Marianna, a generous Roman Catholic layman at Helena gave two lots to the Church for its use at Lexa, a small town between Marianna and Helena. The quitclaim deed was made to the Church by the Roman Catholic donor.

BETHLEHEM

ETHELBERT TALBOT, D.D., LL.D., Bishop.

Archdeaconry of Reading—Christ Church, Reading— Woman's Auxiliary—Campaign Advertising

THE ARCHDEACONRY of Reading met at St. Barnabas' Church, Reading (Rev. John H. Dickinson, rector), on November 10th and 11th. At the Monday evening service the rector welcomed the clergy, and Archdeacon Durell, who will leave the diocese on January 1st, responded. Bishop Talbot spoke on The General Convention and Progress. Dean Larned, diocesan chairman, discussed the methods of the Nation-wide Campaign in the diocese, stressing the need of workers. Archdeacon Durell made his report on Tuesday morning. The Rev. H. W. Diller spoke on The Convention and Religious Education, and the Rev. A. E. Clattenburg discussed The Convention and Missions. The winter session will be held at Birdsboro on January 19th and 20th.

AT A MEETING of the men of Christ Church, Reading (Rev. F. A. MacMillen, rector), on November 13th, the Rev. Wm. R. Wood delivered an address on the Nation-wide Campaign, and plans were made for its vigorous prosecution.

THE FALL MEETING of the Woman's Auxiliary of the archdeaconry of Reading was held at Grace Church, Dorraneceton (Rev. A. L. Whittaker, rector), on November 18th and 19th. On Tuesday evening the speakers were Bishop Talbot and Mrs. Ely, of Shanghai, China. The latter making a plea for teachers and workers for St. Mary's School. On Wednesday Miss Elizabeth Ruddle presented new plans for Junior work, Mrs. Linderman presented the treasurer's report, Miss Boyer told of the educational work, Mrs. Hildebrand told of the box work, and Mrs. James P. Ware gave a splendid history of the United Offering from its inception.

AS A PART of the activity of the Nation-wide Campaign, several advertisements, in-

spired by the Rev. Wallace Martin, rector of St. Paul's Church, have appeared in the newspapers of Montrose. "The rector is going to talk about you next Sunday." "If you voted for justice and efficiency on Tuesday, vote for a Christian nation on Sunday." "One absentee can frustrate our plan." "The biggest proposition the Church has ever tackled." "The Church believes it can supply the need of the hour." Such striking expressions have helped to impress the meaning of the Campaign.

CENTRAL NEW YORK

CHAS. T. OLMSTED, D.D., LL.D., D.C.L., Bishop
CHARLES FISKE, D.D., LL.D., Bp. Coadj.

Life Work Conferences—League of Isolated Churchmen—Ignotus Club Completes Recreation Center

LARGE GROUPS of young people in Utica, Syracuse, and Watertown attended the life work conferences of the Nation-wide Campaign Committee and listened with interest to the presentation of the choice of life work given by speakers from national headquarters. Results are not yet available.

FOLLOWING the advertising campaign for lost Churchmembers conducted by the Archdeacon and Bishop Coadjutor, a League of Isolated Churchmen has been formed, with the Rev. W. R. Yeakel of Utica as secretary.

THE WOMAN'S AUXILIARY of the fifth district held its fall meeting in St. Ambrose's Church, Groton, when the diocesan president, Mrs. E. S. Goodale, told of the Triennial in Detroit.

THE IGNOTUS CLUB of Zion Church, Rome, having finished a new "recreation center", at a social gathering formally presented the building to the rector, wardens, and vestry. The men of the club contributed many hours of labor in preparing the building.

THE NATION-WIDE CAMPAIGN seems as yet not to have incorporated in its many activities any scheme to induce people to observe the traditional discipline of the Church. We read in the press that the "altar guild" of a certain parish is about to inaugurate a monthly "silver tea" on Friday afternoons.

THE HIGH cost of living is affecting the long established organ of the diocese, the *Gospel Messenger*, and it is announced that the paper will probably be discontinued, unless the people rally to its support.

CONNECTICUT

CHAUNCEY BUNCE BREWSTER, D.D., Bp.
E. C. ACHESON, D.D., Suffr. Bp.

Cornerstone Laid in Bridgeport—Nation-wide Campaign—Brotherhood Notes

THE CORNERSTONE of the new St. Luke's Church, Bridgeport, was laid by the Bishop with appropriate ceremonies on Sunday afternoon, the 23rd inst. Much credit is due to the Rev. William H. Jepson, through whose energy and foresight the erection of a church and parish house in this important section has been made possible.

A MASS MEETING of Church people in New Haven and vicinity was held in Trinity Church, New Haven, on Wednesday evening the 19th in the interest of the Nation-wide Campaign. The speakers were the Very Rev. Dean Hicks of Spokane, Washington, and the Rev. Otis Meade. A similar meeting was held in Hartford on the Tuesday night before.

OFFICERS and DELEGATES from the forty senior and junior chapters of the Brotherhood of St. Andrew in the diocese will meet in St. Andrew's parish, Meriden, on the evening of December 16th, to organize a

diocesan assembly similar to those in other dioceses which have proved such a source of inspiration to chapters in their parish work.

THE ANNUAL corporate Communion of the New Haven assembly of the Brotherhood will be held this year at 7:30 A. M. on St. Andrew's Day in St. Paul's Church, New Haven (Rev. Henry Swinton Harte, rector), a feature of this service will be the renewal of their Brotherhood vows by the men present.

DALLAS

A. C. GARRETT, D.D., LL.D., Bishop
HARRY T. MOORE, D.D., Bp. Coadj.

Bishop Garrett's Birthday—Clericus—Work in the Oil Fields—Parish Open House on Sunday Evening

ON NOVEMBER 4TH, the gala day of the diocese, Bishop Garrett celebrated his 87th birthday at St. Mary's College, and was the recipient of many felicitations. The Scottish Rite Masons paid their respects in a body, presenting the Bishop with many flowers. The friends and alumnae of the college presented the Bishop with a Dodge Sedan.

THE DIOCESAN CLERICUS met at the Cathedral on November 11th. Many things of importance were discussed, and reports were heard from delegates to the General Convention. The Nation-wide Campaign was postponed and will be made in the diocese between January 25th and February 15th.

THE REV. HENRY LEE VIRDEN has been appointed as Archdeacon and will work largely in the oil fields district. The Bishop desires another missionary in this work, and has asked that the Sunday School Advent offering be devoted to this purpose.

THE PARISH at Wichita Falls has adopted the plan of holding open house at the parish house on Sunday afternoons. A light supper is served to all who attend and a short evensong follows. This solves the Sunday evening problem and furnishes opportunity to develop the social life of the city.

FOND DU LAC

REGINALD HEBER WELLES, D.D., Bishop
Nation-wide Campaign

IN OCTOBER there were group meetings of the clergy to launch the Nation-wide Campaign. This month the laity are mobilized and in action. On Monday the 10th the Lake Shore Churchman's Club held a dinner at Grace parish house, Sheboygan, where an address by Mr. Frederic C. Morehouse of Milwaukee filled the members with enthusiasm. This club is the newest in the diocese.

AT TRINITY PARISH HOUSE, Oshkosh, the Fox River Valley Churchman's Club held a largely attended meeting on the 11th. Mr. George K. Gibson, now of Chicago but formerly of this diocese, gave a comprehensive view of the situation confronting the nation and the Church, closing with an appeal to give unto God His due. The Rev. R. S. Reed, executive secretary of the Campaign in Minnesota, gave an address stressing prayer and the spiritual aim and power of the Campaign. The meeting closed with benediction by the Bishop.

ON WEDNESDAY the 14th the Wisconsin River Valley Churchman's Club held a dinner at St. Alban's, Marshfield, when the Rev. R. S. Reed was the speaker. On Thursday evening the 13th a parish supper was given in St. Augustine's guild hall, Rhinelander, for the Campaign. The speakers were the Rev. Messrs. Jenkins and Story and Mr. E. O. Brown of Rhinelander.

PERSISTENT rumors assert that Marinette is about to come into her own industrially. The city has long been at a standstill since the large sawmills went out. A New York corporation has purchased the paper mill and it is rumored that Henry Ford will erect a plant. St. Paul's Church has a men's club but recently organized.

IOWA

T. N. MORRISON, D.D., LL.D., Bishop
H. S. LONGLEY, D.D., Bp. Coadj.

Dubuque Deanery

ON NOVEMBER 4th and 5th the Dubuque deanery met in Grace Church, Cedar Rapids, following a quiet day on Monday evening conducted by Bishop Griswold for the clergy. The Bishop gave spiritual addresses on the Holiness of the Priest, and at their business session the clergy asked the Dean whenever possible to arrange for such a day at each deanery meeting. On Tuesday evening Bishop Griswold made a stirring address upon the Nation-wide Campaign. On Wednesday morning a solemn high celebration of the Holy Eucharist, Bishop Griswold officiating, was followed by an all-day conference on the Nation-wide Campaign, led by Bishop Longley. The Woman's Auxiliary also held a busy session. On Tuesday afternoon a junior conference was led by Miss Mabel Henderson and on Wednesday they had an all-day meeting, joining for part of the afternoon with the clergy, the subject being Woman's Place in the Nation-wide Campaign.

KENTUCKY

CHAS. E. WOODCOCK, D.D., LL.D., Bishop
Nation-wide Campaign

A MASS MEETING in the interest of the children's part in the Nation-wide Campaign was held under the auspices of the diocesan Board of Religious Education on November 3rd at Calvary Church, Louisville. The Rev. Harry S. Musson presided and introduced the special speakers, Miss Nannie Hite Winston and the Rev. James M. Maxon, both members of the board. Afterward the meeting became a general conference, which heartily endorsed the Campaign programme.

November 13th was given up wholly to consideration of the Nation-wide Campaign. Holy Communion in the Cathedral that morning was followed by a conference led by the Rev. William H. Milton, D.D. At a special luncheon for the clergy, in the Cathedral House, many questions were asked and difficult points were elucidated. In the afternoon, at a general conference presided over by Mr. George Herbert Stansbury, chairman of the diocesan committee, Bishop Woodcock and Dr. Milton spoke. The special feature, however, was the magnificent address by the Bishop of Southern Brazil, who took his hearers from the frozen north of Alaska through our various mission fields to his own work under the Southern Cross. In the evening at a stirring mass meeting in St. Andrew's Church, Dr. Milton and Bishop Kinsolving were again the speakers.

IN THE recent civic election, S. Thruston Ballard, a Churchman and prominent member of Christ Church Cathedral, was chosen lieutenant-governor of the state, on the republican ticket.

LOS ANGELES

JOSEPH H. JOHNSON, D.D., Bishop
Convocation of San Bernardino—The Church at Beaumont—Campaign Pilgrimages

THE CONVOCATION of San Bernardino was largely revived at a meeting in Trinity Church, Redlands, on November 18th,

with over one hundred present. It has been without leadership of late, till the recent appointment by Bishop Johnson of the Rev. R. Ainslie Kirchhoffer as rural Dean. The meeting opened with the Holy Eucharist, the celebrant being the Rev. Ralph P. Smith, rector of the parish church, assisted by the Rev. Charles E. Maimann. Business included the election of the Rev. Mortimer Chester as secretary, and the Rev. William A. Cash as treasurer. Reports of missionary work were given by the Rev. Messrs. Maimann and Chester. The Rev. Frederick S. Eastman, field representative, and the Rev. Harwood Huntington, Ph.D., diocesan chairman of the Nation-wide Campaign, spoke on its behalf. Members of the Woman's Auxiliary held meetings in connection with the sessions.

ST. STEPHEN'S MISSION, Beaumont, in the San Jacinto Mountains, has secured a building lot in the best portion of the town, given by Mrs. G. D. Boulton and Miss Marjorie Boulton, members of the mission, in memory of Mrs. Boulton's husband and sister. The congregation, under charge of the Rev. Mortimer Chester of Hemet, is now worshipping in a rented store building. The fund for a permanent church is growing steadily.

A GROUP of fifty San Diego laymen are making a unique contribution to the Nation-wide Campaign in the shape of pilgrimages to various churches in the vicinity for the early Eucharist on Sunday mornings. Their interest and presence has proven a genuine stimulus in each case. The churches already visited include St. Paul's and All Saints' San Diego; St. Mark's, East San Diego; Christ Church, Coronado; and St. Matthew's National City.

MINNESOTA

FRANK A. MCELWAIN, D.D., Bishop

Sunday School Growth—Nation-wide Campaign—Reunion at Wells Memorial Chapel

IN A NUMBER of the Sunday schools, attendance, enthusiasm, and interest are growing every week. On a recent Sunday morning, the worst of the fall as far as weather is concerned, St. Paul's School, Minneapolis (Rev. G. G. Bennett, rector), had an attendance of 234 children, and last Sunday morning at St. Luke's, Minneapolis, in a building that seats 150 people, there was a total attendance of 149 children, and with the teachers there were 165 people at Sunday school. From St. Matthew's Church, Minneapolis, the Rev. John W. Bagot, rector, reports that in the last few weeks ten new families have affiliated with the church and that the Sunday school is growing steadily. These Sunday school facts show what can be done where the Sunday school is made a matter of study by rector, vestry, and people. The splendid showing at Gethsemane, St. Mark's, and St. John's, Minneapolis, was referred to some weeks ago, and the parish papers of St. John's, Christ Church, St. Clement's, St. Mary's, and St. Paul's, St. Paul, all show that the work among the children both on Sunday and during the week is producing splendid results.

MINNESOTA is "on the job" in the Nation-wide Campaign. On Sunday, November 16th, "information men" were in a large number of the churches telling the story of the needs of the Church. At St. Paul's Church, Minneapolis, the children of the Sunday school gave a little play in which the Church's needs were clearly brought out and the parents were forcibly reminded of their obligation to their children, their Church, and their God. The play was

written and produced by Mrs. Rhoda Snell Glad of St. Luke's Church. The clergy are giving their services to parishes and missions all over the diocese.

AT THE Wells Memorial Chapel, Minneapolis, there was a reunion on November 16th, of all who have been in any way connected with the chapel. The priest in charge, the Rev. E. R. Todd, reports splendid attendance, the best in years.

MISSISSIPPI

THEO. D. BRATTON, D.D., LL.D., Bishop
WILLIAM MERCER GREEN, Bp. Coadj.

Nation-wide Campaign

THE SEWANEE "DRIVE" in Mississippi having come to a successful close, the Nation-wide Campaign has taken on renewed spirit. While the Rev. Walter B. Capers, D.D., diocesan chairman, had previously perfected his organization, yet the intensive programme did not become operative until Sewanee was out of the way. The central office has been established in St. Andrew's Church, of which Dr. Capers is rector. Clergy and lay workers have been in conference several times and a number of speakers from the New York office have been brought in. Chairman Capers is endeavoring to follow out, as nearly as possible, the programme of the New York office. As Mississippi is late in getting into the Campaign, Bishop Bratton decided to postpone the every-member canvass until the last week in January. However, this postponement does not mean a slowing down of the Campaign, but is an effort to gain time to prepare the hearts and minds of the people, and adequately educate them.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Rector's Quarter Centennial—Church of the Ascension, St. Louis, Will Be Consecrated

FRIENDS AND parishioners of the Church of the Redeemer, St. Louis (Rev. Edmund Duckworth, rector), recently celebrated the twenty-fifth anniversary of Mr. Duckworth's rectorship. After dinner and speeches Mr. Duckworth was presented with a cross and chain by the Woman's Guild.

THE CHURCH OF THE ASCENSION, St. Louis (Rev. J. S. Bunting, rector), has recently paid off the indebtedness upon the church. Some four years ago the debt amounted to \$24,000. This had been reduced to \$16,500. On October 26th and November 2nd specially arranged services and addresses were supplemented by the personal work of a carefully selected group under the leadership of Mr. F. G. Sutherland. All but about \$2,000 was secured in a few minutes after these services, and the final canvass made the total \$17,500. This will make a start for the proposed new parish house. It is planned to have the church consecrated on January 4th.

MONTANA

WILLIAM FREDERIC FABER, D.D., Bishop

The Bishop in Detroit—Missionaries—The Campaign—Reaching Bishop Brewer's Objectives

IN HIS recent attendance upon the General Convention the Bishop did not fail to call upon the sick and shut-ins of his former parish, St. John's Church, Detroit, where he served as rector for nine years.

A MORE CATHOLIC-MINDED and fair presentation of problems at present engaging the

Church's mind would be difficult to conceive of than was preached by the Bishop at St. John's Church, Detroit, during the Convention, and since published in pamphlet form. A copy may be had upon application to Archdeacon S. D. Hooker at Helena.

THE REV. C. P. BURNETT of Big Timber and parts adjacent was recently invited by non-Church people at a little village called Quebec to give them a service, since they had never had religious ministrations of any kind. Afterward he was urged to continue regularly.

A DEVOTED CHURCHWOMAN at Augusta has been conducting a Sunday school for the past year with signal success and is sustaining the only religious services within an area of 160 miles, apart from occasional ministrations by a Roman Catholic missionary.

AT AN enthusiastic gathering of the men of St. Luke's parish, Billings, this week, the Nation-wide Campaign was thoroughly discussed.

MEMBERS of the Montana committee for the Nation-wide Campaign met in Helena on November 11th to discuss plans for

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December 7th, as well as apportionment of the \$34,165 required of Montana. The third team to visit the diocese in the interest of the Campaign will be sent to Miles City, Bozeman, Butte, Missoula, Helena, and Great Falls.

IMMEDIATELY after the holidays a canvass will be made of the diocese by a presbyter in the interest of the Bishop Brewer memorial missionary endowment fund. When Bishop Brewer succeeded Bishop Tuttle he set three objects before him: to erect the missionary jurisdiction into a diocese; to create an endowment fund to enable division of the diocese at the proper time; and to found a missionary endowment fund to carry the services of the Church to the centers of this large empire. His first has been accomplished, the second promises fulfillment, and the third will now doubtless be accomplished.

THOUGH MUCH has been said about Montana's summer drouth and crop failure, there is great enthusiasm over the heavy snow fall during the past month. Montana is fundamentally all right, the wealth in her soil is there, rich and productive. Agriculturally the state is new, and its resources are not yet fully defined.

PLANS WILL soon be under way to build a home for the rector at Havre, the Rev. L. J. Christler.

NEW HAMPSHIRE

EDWARD M. PARKER, D.D., D.C.L., Bishop
Nation-wide Campaign—Increase of Salaries

LARGE INTEREST is shown in the Nation-wide Campaign and meetings are scheduled throughout the diocese. Two mass meetings with Bishop Remington of South Dakota and Dr. John W. Wood as the speakers have been held in Manchester and Portsmouth and a large and enthusiastic meeting has been held in Nashua. Information men, including leading lawyers and business men, have willingly given their services and gone here and there presenting the claims of the Church in the various parishes.

THE ANNUAL MEETING of the Woman's Auxiliary in Concord on November 12th and 13th gave an entire evening to presentation of the Campaign with Mr. Edward K. Woodworth, chairman of the diocesan Campaign Committee, the Rev. Wm. Porter Niles of Nashua, and Mrs. Edgar Fisher of Worcester, Mass., as the speakers.

THE PRINCIPLE of the increase of salaries, for which the Nation-wide Campaign has made a plea, has recently been accepted in two New Hampshire parishes, Berlin and Nashua. In the latter the matter has been adequately dealt with by doubling the salary by two increases in two years, the second dating from November 1st.

NEWARK

EDWIN S. LINES, D.D., Bishop
W. R. STEARLY, D.D., Bp. Coadj.

A Free Church

AT THE November vestry meeting of St. Paul's parish, Hoboken (Rev. Henry Baldwin Todd, rector), the church was voted free from the first of November.

NEW JERSEY

PAUL MATTHEWS, D.D., Bishop

Day for Acolytes—Rectory at Elizabeth—
Nation-wide Campaign—Convocations

THE ANNUAL DAY of devotion for acolytes was held in Christ Church, Elizabeth, on

November 4th, under the auspices of the rector and St. Vincent's Guild of that parish. The Holy Eucharist was celebrated at 11 o'clock by the Rev. Paul Rogers Fish. The sermon at this service was preached by the Rev. C. P. A. Burnett, secretary general of the C. B. S. This service was attended by about twenty priests from the dioceses of New Jersey and Newark and about seventy choristers and acolytes. At 3 o'clock a conference conducted by the Rev. Robert MacKellar, Jr., was held in the church, followed by a beautiful service of adoration.

TRINITY CHURCH, Elizabeth (Rev. Winfield Scott Baer, rector), has just completed the purchase and remodeling of a rectory. A large part of the credit is due the ladies of the church, particularly the members of the parish aid society. The rectory is a short distance from the church at 580 Newark avenue, where the rector may now be addressed.

GREAT PROGRESS is being made throughout the diocese for the Nation-wide Campaign. The Campaign director, the Rev. Herbert Parrish, who undertook this work about two months ago, had previously assisted the dioceses of Newark and New York in their preparation. The entire diocese has been thoroughly covered and practically every parish and mission has been organized. Speakers' training classes for women have been conducted, as well as for laymen and clergy.

THE BISHOP having refused to license the pageant put out by the New York headquarters of the Campaign, the Rev. Charles Smith Lewis and Miss Florence D. Cerkez promptly prepared a beautiful pageant entitled *The Flame of the Spirit of God*. So expeditious were they that within a week of the date the first pageant was received the new pageant had been printed and delivered to the clergy.

THE CONVOCATION of Burlington met in St. Paul's Church, Camden, on November 11th, and the convocation of New Brunswick in Trinity Church, Elizabeth, on November 13th. The most important matter discussed was reorganization. A proposed new canon will provide for extension of the convocation plan. A committee from each convocation will meet with the Bishop,

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chairman *ex officio*, to draw up this plan before the next diocesan convention. It is proposed that at convocation each organization in the parish be represented. In this way, women as well as men would be brought together and the missionary, social service, and educational work of the diocese will be represented.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop

Diocesan Convention—Armistice Week

THE ANNUAL diocesan convention will be held in Trinity Church, Pittsburgh, January 27th and 28th. On the 27th a devotional day for the deputies will be conducted by the Bishop of Western New York, in Trinity Church, and the convention will open in the evening, when Bishop Whitehead will deliver his address.

ARMISTICE WEEK has been one of many meetings and commemorations in Pittsburgh. During all the days the third World's Christian Citizenship Conference has been holding sessions and overflow meetings at Syria Mosque and Soldiers' Memorial Hall, with a daily down-town noon-day service, with addresses by conference representatives. On Armistice Day itself a large mass meeting in Soldiers' Memorial Hall, was a civic and religious commemoration of the signing of the armistice. A commemoration was also had in Calvary Church, Pittsburgh, with special music and appropriate address by the Rev. L. B. Whitemore, on Sunday evening, the 9th; and at Trinity at noon, with address by the rector, the Rev. Dr. Travers. The Trinity chimes were rung for a half hour preceding the service, when patriotic tunes were rendered. In some of the parishes there were dinners for returned soldiers, and suitable exercises followed.

THE PITTSBURGH CLERICAL UNION met on November 3rd at the St. Mary Memorial, Pittsburgh. A celebration of the Holy Communion and business meeting filled the morning, and the afternoon was devoted to reports of the General Convention from the Bishop and clerical deputies.

THE DIOCESAN CHURCH CLUB gave its first dinner for the season at the Hotel Schenley, the guests of honor being the Bishop and clerical and lay deputies to the Detroit Convention. Ladies were invited, and there was a large attendance. Mr. C. W. Dahlinger acted as toastmaster. Bishop Whitehead spoke on The Concordat with the Congregationalists, and addresses by the deputies were on Prayer Book Revision, Legislation, Canons, Missions, etc.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop
Geo. Y. Bliss, D.D., Bp. Coadj.

Vermont's China Contingent

BISHOP GRAVES of Shanghai spent Sunday, November 16th, at Middletown Springs and officiated at St. Margaret's Church, the rector of Poultney, who with the assistance of a lay-reader has charge of the mission, bringing over his organist and choir. Mr. Randall Norton, now headmaster of the preparatory school of St. John's University, Shanghai, who married the Bishop's youngest daughter, is from Middletown Springs. Mr. Norton went out to China five or six years ago, on his graduation from the University of Vermont, as a representative of the men's club of St. Paul's Church, Burlington. The old diocese has other links with this missionary district. The Rev. Robert C. Wilson, of Zangyok volunteered

from Vermont, and was ordained deacon here before going out. Mr. Edgar L. Sanford is the son of a Vermont rector, and a candidate for orders here. He has taught for three years at St. John's University, and is now during his furlough studying at the General Theological Seminary and hoping to be ordained before returning to China for Evangelistic work. Vermont is also represented in Hankow by Deaconess Gertrude Stewart from Trinity parish, Rutland.

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

Sunday School Institute—Approaching Consecration of St. Luke's (Colored) Church, Washington—A Deconsecration

THE SUNDAY SCHOOL INSTITUTE met in annual convention on November 5th at the Church of the Epiphany, Washington. At the morning open meeting, the Dean of the General Theological Seminary spoke on The Sunday School Teacher's Objective. In the afternoon, the Bishop Coadjutor of Southern Ohio spoke on The Religious Basis of American Citizenship.

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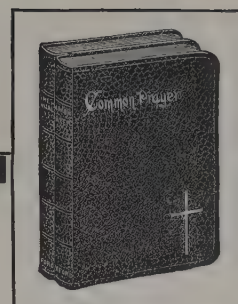
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paying off a debt of forty years' standing, under the leadership of the rector, the Rev. Thomas J. Brown. The church will be consecrated on Thanksgiving Day; the fifth church in the diocese to be consecrated within one year.

ON SUNDAY, November 16th, the Bishop visited St. Paul's Church, Aquasco, Md., instituted the rector, the Rev. Charles E. Crusoe, and confirmed twenty-two persons. Over two hundred people crowded the old church building to its capacity, such numbers not having turned out in that community for thirty years; a testimony to the labors of the rector during his few months in this field. In the afternoon, the Bishop visited St. Mary's Chapel, Woodville, in the same parish, and pronounced the sentence of deconsecration over this building, which is to be torn down, and a larger and better equipped church put up in its place. Later the Bishop visited St. Philip's Chapel, Aquasco, a mission for colored people, and confirmed seventeen.

ON THE evening of Tuesday the 25th, mass meetings were held in six of the city churches on behalf of the Nation-wide Campaign, at which members of the Executive Council of the national Church were speakers.

WESTERN MASSACHUSETTS THOMAS F. DAVIES, D.D., Bishop

Anniversary at Stockbridge

THE THIRTY-FIFTH anniversary of St. Paul's Church, Stockbridge (Rev. George Grenville Merrill, rector), was recently observed. A procession from the famous Red Lion Inn was especially notable. At an evening banquet shared by three hundred there were speeches and songs, and at the close it was announced that an automobile waited at the door as a gift to the rector from his parishioners, every one of them having contributed to its purchase. Gold coins were presented to the janitor, the organist, and the senior warden, each of whom had served the parish during its entire life of thirty-five years; and similar gifts were made to the assistant organist and to the organist of the Chapel of the Good Shepherd at South Lee. The Rev. Milo H. Gates, D.D., gave an inspiring address. In the afternoon there was an interesting historical exhibit.

WESTERN NEW YORK CHARLES HENRY BRENT, D.D., Bishop

Etta C. Shedd Association—Federation of Bible Classes—Church Normal School—Woman's Auxiliary

THE DEATH recently of Mrs. Arietta C. Shedd, who taught school in Salamanca for thirty-seven consecutive years, resigning only a year ago, has led to a popular movement to form what is called the "Etta C. Shedd Association". This association is made up from the hundreds of men and women who received their earliest instruction from her or whose children she taught, for she taught the first grade only during her entire term of service with the exception of one year. This association is placing a baptistry and window in St. Mary's Church, of which Mrs. Shedd was a devoted communicant.

ON SUNDAY, November 9th, the Federation of Men's Bible Classes in Rochester held its fifth annual parade to Convention Hall, where they held a mass meeting. Over seventeen hundred men were in line, representing nearly all the Protestant bodies in Rochester, and several of our own Church

Bible classes were among them. The Rev. F. C. Lee of St. Andrew's Church pronounced the benediction.

A CHURCH NORMAL SCHOOL was opened in Rochester at St. Luke's parish house on November 20th. The purpose is to equip teachers for Sunday schools and to bring about uniformity in methods. The normal school is under the direction of the educational secretary of the diocese, the Rev. J. W. D. Cooper, assisted by six clergymen and four women. There will be a monthly session, with four lessons at each session until the course of ten sessions is completed.

THE AUXILIARY of St. Luke's Church, Rochester, offered generous hospitality to more than two hundred women who gathered for their annual meeting of the diocesan Woman's Auxiliary on November 14th and 15th. The first meeting of the Auxiliary was held at St. Luke's thirty-nine years ago. Bishop Brent addressed the meetings twice and preached at the evening service. He made a plea for the work at Bontoe and among the Moros and told the juniors about the work at St. Stephen's, Manila, where they support a scholarship. Deaconess Phelps gave an interesting description of the work at St. Hilda's, Wuchang. Western New York, true to her traditions, shows a healthy, steady growth in gifts of money and box-work and new pledges. To the memorial proposed at the Triennial to Miss Mary Hart, founder of the Little Helpers, Western New Work pledged \$1,000, which was oversubscribed by personal gifts and parish pledges at the meeting in Rochester. The Nation-wide Campaign and mission study were among the subjects to receive special attention.

WEST TEXAS WILLIAM THEODOTUS CAPERS, D.D., Bp.

Restoration after Storm—Schools

CHURCH PEOPLE will be interested to know that progress is being made towards restoration of devastated points on the coast. A sea wall proposed for Corpus Christi will make floods impossible in the future. Mayor Boone and Ex-Mayor Roy Miller, chairman of the relief committee, are both vestrymen of the Church of the Good Shepherd.

THE WEST TEXAS Military Academy, the diocesan school for boys, and St. Mary's Hall, for girls, both report unusually large enrollment, that of the former being the largest in its history.

THE HOMES OF THE NEAR EAST

AMERICA MUST help relight the home fires of the Near East which are all but stamped out. Drenched with four years of desolation, buried under four years' debris, open to the sky within walls ruined and overgrown, hundreds of thousands of these symbols of home have perished. Here is another No Man's Land. If the civilization of a country is the sum of its homes, what has become of the Christian civilization of Armenia, of Syria, of Palestine?

That depends on American help. For here and there, cherished by exiled guardians, the sacred spark still lives. Though more than a million and a half have died in massacre and famine, yet strewn all over the desolated country there are countless refugee handfals who still preserve and tend the sacred flame. It goes deep, this inner meaning of a "shelter" in Alexandria:

"Scattered throughout this space were little groups of refugees, in many cases apparently family groups, each around a little fire on the cement floor, on which some

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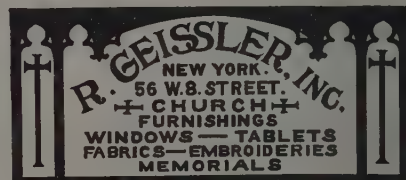
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soup or cereal was cooking. Near them were their only remaining possessions, small bundles and threads of blankets. Their dress was of the poorest, chiefly rags and patches."

The clouds of war have lifted, and beyond the foothills of relief rise the mountains of the physical and Christian repatriation of nearly 2,000,000 people. American money is getting these home-starved wanderers slowly back to their land; and American money must meet them there to help start the home fires.

The best news that any Christian relief station can have is that new funds have promoted it from a mere rescue depot to a repatriating centre. Damascus, Aleppo, Beirut, Tiflis, little by little, as fast as funds come, are graduating from refugee camps into stations that pass on. Every force in the field is working night and day to accomplish this. The National Armenian Union works with the British army to get Armenians back home from Syria. Since last April 150 a day have been going back to villages that are safe to re-settle. But at that rate it will take nearly three years to return 1,700,000 exiles.

Fortunately there are other beginnings. The American Relief Commission passed train after train of ox-carts, wagons, freight-cars, loaded down with the rejoicing homeward-bound. "The first happy faces I had seen in Armenia!" reports a returning member of the Commission. Happy, in spite of the conditions reported by another Commission group in Konja:

"Upon the highways we saw many such pilgrims, walking the scores or even hundreds of miles home; sleeping by night in any shelter, or under the stars, men, women, and children together, carrying what few possessions they had on their backs, often on the top of heavy packs carrying the littlest members of their families.

Distressful pictures, the last dreadful aspect of the deportations!"

Yet, "happy faces", for the direction makes all the difference. This time they are going home. What is three hundred miles for the homesick who live on the thought of what awaits them at the end of the road? Happy faces, even though they travel day after day through Armenia without seeing a single field of wheat, or a single cow, or a single inhabited village. They never can quite believe that their homes will be desolate as that.

FAITH

FAITH—the object of ridicule and the mover of mountains! Almost certainly it serves its enemies as well as its friends and is a faithful benefactor of those who affect to be least dependent upon it.

Whether by faith we mean a summary of spiritual teaching or a discerning attitude of heart and mind toward the sensuously inscrutable, it has been to the timid a shield and to the strong a sword. It is true that some counterfeit of faith has ever been a refuge for the ignorant, the laggard, the bigoted, and the superstitious; but it is worthy of mention that the valueless is never imitated.

Faith, if you will is a belief in the impossible, a determined holding to the truth of the undemonstrable, the "fool's paradise". Yet out of the mouth of fools wisdom has come and the new worlds have always been formed by those who have "gone mad".

Paradoxically, faith makes the impossible come true and gives substance to the intangible. Unto the mortal who says, "I can not," faith comes, and the task is done.

For faith has scaled insuperable mountains and sounded the depths of unfathom-

able seas. It has fought and won hopeless causes, redeemed lost souls, and in a world dominated by materialism laid hold upon the Infinite.

Faith sees through the thick clouds to the sun. It is sure where reason falters because its discerning power is immeasurably greater. Its relationships are with the essential and the transcendent because it penetrates the outer crust and finds the heart and the life. It spans the gulf between flesh and spirit and overthrows the barriers between time and eternity.

Let the agnostic scorn and the atheist blaspheme—they will pass away. Faith abides.—E. M. C., in *St. John's Evangelist* (St. Paul).

PRAYER

Two CAN pray better than one. If two of you agree upon anything on earth as touching anything that they shall ask, it shall be done for them by My Father which is in heaven. "For where two or three are gathered together in My name, there am I in the midst of them." It is an interesting experience to get two or three people to pray with you for something you desire. It is far better to begin by asking for something small and concrete, and so gain power in prayer from the small to the great. Take some small annoyance or some small trouble and concentrate on that, and when that has disappeared you shall be the readier to tackle some great thing. Prayer grows in power by practice.—J. Edgar Park.

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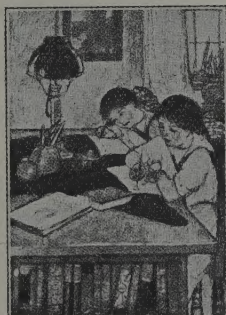
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